
Visio Sancti Pavli Apostoli ○ THE REVELATION TO PAUL

INTRODUCTION

The *Revelation to Paul* (Greek: *Αποκάλυψη Παύλου*, Latin: *Visio Sancti Pauli Apostoli*) is 4th Century pseudepigraphal account of a vision of Heaven and Hell experienced by Paul the Apostle. While the work was never accepted among Church leaders, it was quite commonly read in the Middle Ages and helped to shape the beliefs of many Christians concerning the nature of the afterlife. Numerous surviving manuscripts in many languages attest to its popularity. The work should not be confused with the Gnostic Apocalypse of Paul (*ταποκαλυψις ἡπαγλος*), of which the Coptic text was discovered in the Nag Hammadi library.

The (original) Greek text is preserved only in fragments (some quite large) but a 'complete' version in Latin ([presented in this collection](#)) exists in the Bibliothèque National (*Nouv. Acq. Lat. 1631*). The first part of this manuscript (ff. 1–26) dates from the 8th Century and the second part (ff. 27–163) is later, dating from the 10th Century. There are also extant manuscripts in Coptic and Syriac. The Latin and English texts presented here are based on the transcription (1893) and translation (1903) of M.R. James.

AUTHORSHIP AND DATES

The author of the *Revelation to Paul* is unknown but was probably Egyptian. The work opens with a discovery narrative explains that, after Paul wrote it, the book was buried under a house in Tarsus (Paul's hometown) for centuries, until an angel ordered the compiler to dig it up. The work states that this discovery happened during the reign of Emperor Theodosius I (379–395), giving a good estimate of when the narrative appeared.

Visio Pavli – Prologus

INCIPIT VISIO SANCTI PAVLI APOSTOLI

Veniam autem ad visiones et reuelaciones domini; scio hominem in Christo ante annos quatuordecim, siue in corpore nescio siue extra corpus nescio, deus scit—raptum huiusmodi usque ad tertium caelum: et scio huiusmodi hominem, siue in corpore siue extra corpus nescio, deus scit; quoniam raptus est in paradisum et audiuit archana uerba que non licet hominibus loqui: pro huiusmodi gloriabor, pro me autem nihil gloriabor nisi in infirmitatibus meis.

REV. PAUL – PROLOGUE

HERE BEGINS THE VISION OF ST PAUL THE APOSTLE

But I will come to visions and revelations of the Lord. I knew a man in Christ fourteen years ago, whether in the body I know not or whether out of the body I know not – God knows – that such a one was caught up to the third heaven; and I knew such a man, whether in the body or out of the body I know not – God knows – that he was caught up into paradise and heard secret words that it is not lawful for men to utter. For such a one will I boast, but for myself I will boast nothing, save of my infirmities.

Visio Pavli I

Quo tempore palam facta est? Consule Theodosio Augusto minore et Cynegio, tunc habitante quodam¹ honorato Tharso, in domum que fuerat sancti Pauli, angelus per noctem apparens reuelavit ei dicens ut² fundamenta domus dissolueret³ et quod inuenisset palam faceret; haec autem fantasmata esse putavit.

REV. PAUL 1

At what time it was shown in the consulate of Theodosius Augustus the younger and Cynegius, an honourable man then living in Tarsus, in the house that had been the house of Saint Paul, an angel appeared to him by night and gave him a revelation, saying he should break up the foundation of the house and publish what he found; but he thought this to be a lie.

REV. PAUL 1

¹ The MS has *quidam*.

² The MS has *et*.

³ The MS has *dissolue*.

Visio Pavli 2

Tercio autem ueniens angelus flagellauit eum et coegit eum ut dissolueret fundamentum. Et fodiens inuenit locellum marmoreum in lateribus scriptum: ibi erat reuelacio sancti Pauli, et gallicole eius in quibus ambulabat docens uerbum dei. Hic autem uerebatur apperire locellum ipsum, et obtulit eum iudici: accepto eo iudex, secundum eo quod erat signatum plumbo, misit imperatori Theodosio, timens nequid aliud esset¹: quod acceptum imperator reserauit et inuenit reuelacionem sancti Pauli: exemplar <eius> misit ad Ierosoli<ma>, et autenticam re<tinuit> apud se.

REV. PAUL 2

But a third time the angel came and scourged him and compelled him to break up the foundation. And he dug and found a box of marble inscribed upon the sides; therein was the revelation of Saint Paul, and his shoes wherein he walked when he taught the word of God. But he feared to open that box and brought it to the judge; and the judge took it, sealed as it was with lead, and sent it to the emperor Theodosius, fearing that it might be somewhat strange; and the emperor, when he received it, opened it and found the revelation of Saint Paul. A copy thereof he sent to Jerusalem and the original he kept with him.²

REV. PAUL 2

¹ The MS has *aliu est*.

² The Greek MSS reverse the meaning of the last sentence, "He kept the copy and sent away the original." It then adds, "And there was written therein as follows."

Visio Pavli 3

*Qui dum in <cor>pore essem <in> quo raptus sum usque ad
tercium celum, et factum est uerbum domini <ad> me
dicens: Loquere populo huic: Vsque quo delinquetis¹ et
apponitis peccatum super peccatum, et temptatis dominum
qui uos fecit? Vos estis filii dei, opera diaboli facientes in
fiducia Christi propter impedimenta mundi. Memoramini
ergo et cognoscite quia omnis creatura seruiens deo,
humanum autem genus solum peccat. Imperat autem omni
facture, et plus quam omnis natura peccat.*

REV. PAUL 3

Now, while I was in the body, wherein I was caught up to the third heaven, the word of the Lord came to me, saying, "Say to this people: How long will you transgress, and add sin upon sin, and tempt the Lord that made you, saying you are the sons of God, doing the work of the devil², walking in the confidence of God, boasting in your name only, but being poor because of the matter of sin. Remember, therefore, and know that all Creation is subject to God, but only mankind sins. It has dominion over all Creation and sins more than the whole of nature."

REV. PAUL 3

¹ The MS has *delinquentes*.

² In place of 'you are the sons of God, doing the work of the devil', the Greek MSS have 'you are Abraham's children but doing the works of Satan'.

Visio Pavli 4

Multum¹ etenim sol quidem, luminare magnum, interpellavit dominum, dicens: Domine deus omnipotens, ego prospicio super impietates et iniusticias hominum: permitte me et faciam eis, <que> sunt uirtutes meae, ut cognoscant quia tu es solus deus. Et facta est uox ad eum dicens: Haec omnia noui; oculus enim meus uidet et auris audit, sed paciencia mea sustinet eos dum ad usque conuertentes peniteantur. Sin uero non reuertuntur ad me omnes ego iudicabo.

REV. PAUL 4

For, oftentimes has the sun, the great light, appealed to the Lord, saying, "O Lord God Almighty, I look forth on the ungodliness and unrighteousness of men. Suffer me, and I will do to them according to my power, that they may know that you are God alone." And there came a voice to it, saying, "All these things do I know; for, my eye sees and my ear hears, but my long-suffering bears with them until they turn and repent. But, if they do not return to me, I will judge them all."

REV. PAUL 4

¹ The MS has *Multas*.

Visio Pauli 5

Nonnunquam enim luna et stelle interpellauerunt dominum dicentes: Domine deus omnipotens, nobis dedisti potestatem noctis: usque quo respiciemus super impietates et fornicaciones et homicidia quas faciunt filii hominum? permitte nobis ut faciamus in eis, quae sunt uirtutes nostrae, ut cognoscant¹ quia tu es deus solus. Et facta est uox ad eos dicens: Ego omnia agnosco haec, et oculus meus prospicit et auris audit, sed paciencia mea sustinet eos dum ad usque conuertantur et peniteant. Sin uero non reuertuntur ad me, ego eos iudicabo.

REV. PAUL 5

And sometimes the moon and the stars have appealed to the Lord, saying, "O Lord God Almighty, unto us have you given rule over the night; how long shall we look upon the ungodliness and fornications and murders that the children of men commit? Suffer us to do to them according to our powers, that they may know that you are God alone." And there came a voice to them, saying, "I know all these things, and my eye looks upon them and my ear hears, but my long-suffering bears with them until they turn and repent. But, if they do not return to me, I will judge them."

REV. PAUL 5

¹ The MS has *cognoscamus*.

Visio Pavli 6

Et frequenter etiam mare exclamavit dicens: Domine deus omnipotens, intaminaverunt homines sanctum nomen tuum in me; permittite me exurgam et cooperiam omnem silvam et arbusta et omnem mundum, donec deleam omnes filios hominum a facie tua, ut cognoscant quoniam tu es deus solus. Et facta est iterum vox et dixit: Noui omnia; oculus enim meus uidet cuncta et auris audit, sed paciencia mea sustinet eos dum ad usque conuertantur et peniteant. Sin uero non reuertuntur, ego eos iudicabo. Nonnunquam et aquae interpellauerunt aduersus filios hominum dicentes: Domine deus omnipotens, fili hominum contaminaverunt omnes sanctum nomen tuum. Et facta est vox dicens: Ego agnosco omnia priusquam fierent, oculus enim meus uidet et auris audit omnia, sed paciencia mea sustinet eos dum ad usque conuertantur. Sin minus¹, ego iudicabo. Frequenter etiam et terra exclamavit ad dominum aduersus filios hominum dicens: Domine deus omnipotens, ego super omnem creaturam tuam noceor supportans fornicationes² adulteria homicidia furta periuria magia maleficia hominum et omnia mala quae faciunt, ita ut pater exurgat in filium et filius super patrem, alienigena super alienigenam, ut coinquinet unusquisque mulierem proximi sui, Pater ascendit super cubile filii sui, et filius similiter ascendit stratum patris sui: et in his omnibus malis coinquinaverunt

REV. PAUL 6

Oftentimes, also, the sea has cried out, saying, "O Lord God Almighty, men have polluted your holy name in me; suffer me and I will arise and cover every wood and tree and all the world, until I blot out all the children of men from before your face, that they may know that you are God alone." And again, a voice came, saying, "I know all; for, my eye sees all things, and my ear hears, but my long-suffering bears with them until they turn and repent. But, if they do not return, I will judge them." Sometimes also the waters have appealed against the children of men, saying, "O Lord God Almighty, the children of men have all defiled your holy name." And there came a voice, saying, "I know all things before they come to pass; for, my eye sees and my ear hears all things; but my long-suffering bears with them until they turn. And if not, I will judge." Often, also, has the earth cried out to the Lord against the children of men, saying, "O Lord God Almighty, I suffer hurt more than all your creation, bearing the fornications, adulteries, murders, thefts, swearing, sorceries, and witchcrafts of men, and all the evils that they do, so that the father rises up against the son, and the son against the father, the stranger against the stranger, everyone to defile his neighbour's wife. The father goes up upon his son's bed, and the son likewise goes up upon the couch of his father; and,

REV. PAUL 6

¹ The MS has *siminus*.

² The MS has *cognoscamus*.

sanctum³ locum tuum qui offerant hostiam nomini tuo. Propterea ego noceor super omnem creaturam, nolens et mihi pre<bere> uirtutem meam et fruct<us> meos filiis hominum. Permite mihi et contera<m> uirtutem fructuum <m>eorum. Et facta est uox et dixit: Ego omnia noui, et non est qui possit abscondere se a peccato suo. Impietates autem eorum ego agnosco: sed mea sanctitas patitur eos dum adusque conuertantur et peniteant. Sin uero non reuertantur ad me, ego eos iudicabo.

with all these evils, have they that offer a sacrifice to your name polluted your holy place. Therefore, I suffer hurt more than the whole creation, and I would not yield my excellence and my fruits to the children of men. Suffer me and I will destroy the excellence of my fruits.” And there came a voice that said, “I know all things and there is none that can hide himself from his sin. And their ungodliness I know, but my holiness suffers them until they turn and repent. But, if they do not return to me, I will judge them.”

³ The MS has *secdm*.

Visio Pauli 7

Videte, filii hominum; subdita creatura deo est; humanum autem genus solum peccat.

Propterea ergo, filii hominum, benedicite dominum deum incessabiliter omnibus horis et omnibus diebus; magis autem cum occiderit sol: hac enim hora omnes angeli proficiscuntur ad dominum adorare eum et offerre opera hominum que operatur unusquisque hora mane usque ad vesperam, siue bona siue mala. Et est quidam angelus qui procedit gaudens de homine quem inhabitat. Cum ergo occiderit sol prima hora noctis, in eadem hora angelus uniuscuiusque populi et uniuscuiusque uiri et mulieris, qui protegunt et conseruant eos, quia imago dei est homo; similiter etiam et hora matutina quae est duodecima noctis, omnes occurrunt deo angeli uirorum et mulierum adorare deum et offerre omnem operam quam operatus est unusquisque homo siue bona siue mala. Omni autem die ac nocte rationem omnium actorum¹ humani generis offerunt angeli deo. Vobis ergo dico, filii hominum, benedicite dominum deum indeficienter omnibus diebus uite uestrae.

REV. PAUL 7

Behold then, you children of men: The creature is subject to God but mankind alone sins.

Therefore, you children of men, bless the Lord God without ceasing at all hours and on all days; but especially when the sun sets. For, in that hour, all the angels go to the Lord to worship him and to present the deeds of men that every man does from morning until evening, whether they are good or evil. And there is an angel that goes forth rejoicing from the man in whom he dwells <and another goes with a sad countenance>. When, therefore, the sun is set, at the first hour of the night, in the same hour goes the angel of every people and of every man and woman, which protect and keep them, because man is the image of God; and, likewise, at the hour of morning, which is the twelfth hour of the night, all the angels of men and women go to meet God and present all the work that every man has wrought, whether good or evil. And every day and night the angels present to God the account of all the deeds of mankind. To you, therefore, I say, "O children of men, bless the Lord God without ceasing all the days of your life."

REV PAUL 7

¹ The MS has *omi uauctorum*.

Visio Pavli 8

Statuta ergo hora omnes angeli quicumque gaudens simul in unum procedunt ante deum, ut hoccurret adorare in hora constituta. Et ecce subito facta est¹ hora occursio, et angeli uenerunt adorare in conspectu dei, et spiritus processit² in occursum eis: et facta est uox et dixit: Vnde aduenistis nostri angeli referentes pondera nuncii?

REV. PAUL 8

So, at the hour appointed, all the angels, every one rejoicing, come before God together to meet him and worship him at the hour that is set; and lo, suddenly at the set time, there was a meeting, and the angels came to worship in the presence of God, and the spirit came forth to meet them, and there was a voice, saying, "Thence could you, our angels, bring burdens of news."

REV. PAUL 8

¹ James here has a footnote, *fors. +statuata*.

² The MS has *proecessit*.

Visio Pavli 9

Responderunt et dixerunt: Nos uenimus ab illis qui abrenunciauerunt mundo huic propter nomen sanctum tuum, oberrantes peregrini et in spelunca petrarum et fleutes omnibus horis quibus inhabitant terram et esurientes et sicientes propter nomen tuum, accinctos lumbis¹, abentes in manibus incensa cordis eorum, et orantes et benedicentes omnibus horis, angustiantes et domantes semedipsos praeter ceteris qui abitant in terra flentes et lugentes. Et nos quidem angeli eorum conlugemus eos: quo ergo tibi placuerit iube nos ire et ministrare, ne et alii fecerint sed inopes praeter ceteris qui sunt in terra. Et facta est uox dei ad eos dicens: Scitote quoniam uobis hinc nunc constituetur mea gratia, et meum adiutorium, qui est filius meus dilectissimus, aderit eis gubernans eos omni hora; etiam administrans eis nunquam derelinquid eos, quoniam locus eorum habitatio eius est.

REV. PAUL 9

They answered and said: We are come from them that have renounced the world for your holy name's sake, wandering as strangers and in the caves of the rocks, and weeping every hour that they dwell on the earth, and hungering and thirsting for your name's sake; with their loins girt, holding in their hands the incense of their heart, and praying and blessing at every hour, suffering anguish and subduing themselves, weeping and lamenting more than all that dwell on the earth. And we that are their angels mourn with them; whither, therefore, it pleases you, command us to go and minister, lest they do otherwise, but the poor more than all that dwell on the earth.² And the voice of God came to them, saying, "Know that, henceforth, my grace shall be established with you, and my help, which is my dearly beloved Son, shall be with them, ruling them at all times; and he shall minister to them and never forsake them; for, their place is his habitation."

REV. PAUL 9

¹ The MS has *lumbos*.

² The sense required as shown by the *Greek MSS* is that the angels ask that these good men may continue in goodness.

Visio Pavli 10

His ergo angelis recedentibus ecce angeli alii uenerunt adorare in conspectu honoris¹ in occursionem, qui flebant; et spiritus dei processit in occursum eis; et facta est uox dei et dixit: Vnde aduenistis nostri angeli portantes pondera ministri nunciorum mundi? Respondentes dixerunt in conspectu dei: Nos aduenimus ab illis qui inuocauerunt hominem tuum et impedimenta mundi fecerunt eos miseros, adinuenientes occasiones multas omni hora, unam quidem orationem puram non facientes neque ex toto corde omni tempore uitae suae; quid ergo necesse est a<desse> hominibus peccator<ibus>? Et facta est uox dei <ad eos>: Necesse est ministr<etis> eis quoadusque conue<rtantur> et peniteant: sin uero <non> reuertantur ad me, ego illos iudicabo.

Cognoscite ergo, filii hominum, quia quaecumque operantur a uobis, haec angeli referunt² deo, siue bona, siue mala.

REV. PAUL 10

When these angels departed, lo, there came other angels to worship in the presence of the majesty, to meet therewith, and they were weeping. And the spirit of God went forth to meet them, and the voice of God came, saying, "Whence are you come, our angels bearing burdens, ministers of the news of the world?" They answered and said in the presence of God, "We are come from them who have called on your name, and the snares of the world have made them wretched, devising many excuses at all times, and not making so much as one pure prayer out of their whole heart all the time of their life. Why, then, must we be with men that are sinners?" And the voice of God came to them, "You must minister to them until they turn and repent; but, if they do not return to me, I will judge them." Know therefore, O children of men, that whatever is wrought by you, the angels tell it to God, whether it is good or evil.

REV. PAUL 10

¹ The MS has *honores*.

² James has a note here, re- *secunda manu* (indicating that this was written/corrected by a second 'hand').

Visio Pauli II

Et respondens angelus dixit mihi: Sequere me, et ostendam tibi locum iustorum ubi ducuntur cum defuncti fuerint, et post hec adsumens te in abyssum ostendam tibi animas peccatorum, in qualem locum¹ ducuntur cum defuncti fuerint. Et profectus sum retro post angelum, et duxit me in celum, et respexi firmamentum, et uidi ibidem potestatem, et erat ibi obliuio que fallit et deducit ad se corda hominum, et spiritus detraccionis et spiritus <fornication>is et spiritus furoris et spiritus audacie, et ibi erant principes maliciarum: hec uidi sub firmamento caeli: et iterum respexi et ui<di> angelos sine misericordia, nullam habentes pietatem, quorum uultus plenus erat furore et dentes eorum extra os eminentes; oculi eorum to fulgebant ut stella matutina orientis, et de capillis capitis eorum scintille ignis exiebant, siue de ore eorum. Et interrogauit angelum dicens: Qui sunt isti, domine? Et respondens angelus dixit mihi: Hii sunt qui destinantur ad animas impiorum in ora necessitatis, qui non crediderunt dominum habere se adiutorem nec sperauerunt in eum.

REV. PAUL 11

²And the angel answered and said to me, "Follow me, and I will show you the place of the righteous, where they are taken when they are dead. And, after, I will take you to the bottomless pit and show you the souls of sinners, into what manner of place they are taken when they are dead." And I went after the angel, and he took me into heaven, and I looked on the firmament and saw there the powers; and there was forgetfulness that deceives and draws to itself the hearts of men, and the spirit of slander and the spirit of fornication and the spirit of wrath and the spirit of insolence, and there were the princes of wickedness. These things I saw beneath the firmament of the heaven. And again, I looked and saw angels without mercy, having no pity, whose faces were full of fury, and their teeth sticking forth out of their mouths; their eyes shone like the morning star of the east and, out of the hairs of their head and out of their mouth, came sparks of fire. And I asked the angel, saying, "Who are these, Lord?" And the angel answered and said to me, "These are those who are appointed to the souls of sinners in the hour of need, even of those who have not believed that they had the Lord for their helper and have not trusted in him."

REV. PAUL 11

¹ The MS has *loco*.

² At the start of this verse, the Syriac text adds, "Again, after these things, I saw one of the spiritual ones coming unto me, and he caught me up in the spirit, and carried me to the third heaven."

Visio Pauli 12

Et respexi in altum et uidi alios angelos quorum uultus fulgebat ut sol, succinctis¹ lumbis zonis aureis, abentes palmas in manibus eorum² et signum dei, induti uestimenta quod scriptum erat nomen filii dei, repleti autem omni mansuetudine et misericordia; et interrogavi angelum et dixi: Qui sunt isti, domine, in tanta pulcritudine et misericordia? Et respondens angelus dixit mihi: Hii sunt angeli iusticiae qui mittuntur adducere animas iustorum in ora necessitatis, qui crediderunt dominum se habere adiutorem. Et dixi ei: Necessario iusti et peccatores occurrunt testes cum mortui fuerunt? Et respondens angelus dixit mihi: Vna est uia per quam omnes transeunt ad deum, sed iusti habentes secum sanctum adiutorem non conturbantur euntes a<p>parere in conspectu dei.

REV. PAUL 12

And I looked into the height and saw other angels whose faces shone like the sun, and their loins were girded with golden girdles, holding palms in their hands, and the sign of God, clad in raiment whereon was written the name of the Son of God, full of all gentleness and mercy. And I asked the angel and said, "Who are these, Lord, that are of so great beauty and compassion?" And the angel answered and said to me, "These are the angels of righteousness that are sent to bring the souls of the righteous in the hour of necessity, even them that have believed that they had the Lord for their helper." And I said to him, "Do the righteous and the sinners of necessity meet *witnesses* when they are dead?" And the angel answered and said to me, "The way whereby all pass unto God is one; but the righteous, having a holy helper with them, are not troubled when they go to appear in the presence of God."

REV. PAUL 12

¹ The MS has *succensis*.

² James has a note here, indicating that this was written/corrected by a second 'hand'.

Visio Pauli 13

Et dixi angelo: Volebam uidere animas iustorum et peccatorum exeuntes de mundo. Et respondens angelus dixit mihi: Respice deorsum in terra. Et respexi de celo in terra, et uidi totum mundum, et erat quasi nihil in conspectu meo: et uidi filios hominum quasi nihil essent, et deficientes, et miratus sum et dixi angelo: Haec est magnitudo hominum? Et respondens angelus dixit mihi: Haec est, et hi sunt qui noceant a mane usque ad uesperam. Et respexi et uidi nubem magnam igne sparsam¹ per omnem mundum, et dixi angelo: Quid est hoc, domine? Et dixit mihi: Haec <est> iniusticia obmixta a principibus peccatorum.

REV. PAUL 13

And I said to the angel, "May I see the souls of the righteous and of the sinners as they leave the world." And the angel answered and said to me, "Look down on the earth." And I looked down from heaven on the earth and saw the whole world, and it was as nothing in my sight; and I saw the children of men as though they were nought, and failing utterly; and I marvelled, and said to the angel, "Is this the greatness of men?" And the angel answered and said to me, "This it is, and these are they that do hurt from morning until evening." And I looked and saw a great cloud of fire spread over the whole world, and said to the angel, "What is this, Lord?" And he said to me, "This is the unrighteousness that is mingled by the princes of sinners."²

REV. PAUL 13

¹ The MS has *sparsam*.

² The Greek MSS end with '*mingled with the destruction of sinners*' and the Syriac text has '*mingled with the prayers of the sons of men*'.

Visio Pavli 14

Ego uero cum hoc audissem suspirans fleui, et dixi angelo: Volebam expectare animas iustorum et peccatorum, et uidere quo scemate¹ exeunt de corpore. Et respondens angelus dixit mihi: Iterum aspice in terram. Et respexi et uidi omnem mundum, et erant homines quasi nihil et deficientes: et inspexi et uidi q^uen^dam hominem moritur^um, et dixit mihi angelus: Hu^{nc} quem uides iustus est. Et ^{ite}rum aspexi et uidi om^{nia} opera eius quecunque fecerat propter nomen dei, et omnia studia eius quorum memini^t et quorum non memini^t, omnia steterunt in conspectum eius in hora necessitatis; et uidi iustum profecisse² et inuenisse refectionem et fiduciam, et ante quam exiret de mundo asteterunt sancti angeli simul et impii: et uidi eos omnes, set impii non inuenerunt locum habitacionis in eum, sancti autem dominati sunt anime eius, gubernantes eam quo usque exiret de corpore: et comouerunt animam dicentes: Anima, cognosce corpus tuum unde existi, necesse est enim te reuertere in eodem corpore in die resurrec^{tion}is, ut recipias promissa omnibus iustis. Sus^{cipi}entes ergo animam de ^{co}rpore, statim osculati sunt ^{eam} quasi cotidie sibi no^tam, dicentes ei: Viriliter age, fecisti enim uoluntatem dei constituta in terra. Et uenit ei in occursum angelus qui

REV. PAUL 14

And, when I heard that, I sighed and wept and said to the angel, "I would wait for the souls of the righteous and of the sinners and see in what fashion they depart out of the body." And the angel answered and said to me, "Look again on the earth." And I looked and saw the whole world; and men were as nought and failing utterly; and I looked and saw a certain man about to die; and the angel said to me, "He whom you see is righteous." And again, I looked and saw all his works that he had done for the name of God, and all his desires that he remembered and that he remembered not, all of them stood before his face in the hour of necessity. And I saw that the righteous man had grown in righteousness, and found rest and confidence; and, before he departed out of the world there stood by him holy angels, and also evil ones; and I saw them all; but the evil ones found no abode in him but the holy ones had power over his soul and ruled it until it went out of the body. And they stirred up the soul, saying, "O soul, take knowledge of your body whence you are come out; for, you need to return into the same body at the day of resurrection, to receive that which is promised to all the righteous." They received, therefore, the soul out of the body, and straightaway kissed it as one daily known of them, saying to it, "Be of good courage; for, you have done the will of God while you abode on the earth." And there came to meet it the angel that

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¹ The MS has *scismate*.

² The MS has *proficiscae*.

obseruabat eam singulis diebus, et dixit ei: Viriliter age, anima; ego enim gaudeo in te, quia fecisti uoluntatem dei in terris: ego enim referebam ad deum omnia opera tua qualiter se abent. Similiter et spiritus in occursum processit ei et dixit: Anima, ne uerearis neque turberis quousque ueneris in locum quem non noueras umquam, sed ero tibi adiutor: inueni³ enim in te locum refectionis in tempore quo habitauis in te dum essem in terra. Et spiritus eius confirmauit eam et angelus eius suscepit eam <et> deduxit in celo: et ait angelus: Vbi curris⁴, anima, et audes ingredi celum? expecta et uideamus si est aliquid nostrum in te: et ecce nihil inuenimus in te. Video etiam adiutorium diuinum et angelum tuum, et spiritus congaudens est tibi quoniam fecisti uoluntatem dei in terris. Et deduxerunt eam dum adusque adoraret in conspectu dei. Cumque dessinuissent, statim Michael et omnis exercitus angelorum concidentibus adhorauerunt scabellum pedum eius et ostia eius si<mul> anime dicentes: Hic est deus omnium uester, qui fecit ad imaginem et similitudinem suam. Recurrit autem angelus et indicauit dicens: Deus, memo<ra>re laborum eius: haec est enim anima cuius tibi, domine,

watched it day by day, and he said to it, "Be of good courage, O soul; for, I rejoice in you because you have done the will of God on the earth; for, I told God all your works, how they stood." Likewise, also, the spirit came forth to meet it and said, "O soul, fear not, neither be troubled, until you come unto a place that you never knew; but I will be your helper; for, I have found in you a place of refreshment in the time when I dwelt in you, when I was (you were) on the earth.⁶ And the spirit [thereof] strengthened it, and the angel thereof took it up and carried it into the heaven. And the angel said, "Whither do you run, O soul, and presume to enter heaven; stay and let us see if there be aught of ours in you. And lo! we have found nothing in you. I behold also the help of God, and your angel; and the spirit rejoices with you because you did the will of God on earth."⁷ And they brought it until it worshiped in the presence of God. And when they (it) had ceased, forthwith Michael and all the host of the angels fell and worshipped the footstool of his feet and his gates, and they said together to the soul, "This is the God of all, who made you in his image and likeness." And the angel returned and declared, saying, "Lord, remember his works; for, this is the soul whereof I did report the works to you, Lord, doing according to your

³ The MS has *ineuenio*.

⁴ The MS has *currus*.

⁶ The Syriac text here reads 'And there went out to meet it wicked powers, those that are under heaven. And there reached it the spirit of error, and said'.

⁷ The Syriac text has more here: There is a conflict between the good and evil angels; the spirit of error first laments, then the spirit of the tempter and of fornication meet it and it escapes, and they lament. All the principalities and evil spirits come to meet it and find nothing and gnash their teeth. The guardian angel bids them go back, "You tempted this soul and it would not listen to you." And the voice of many angels is heard rejoicing over the soul. Probably, this is original matter.

operam referebam, faciens secundum iudicium tuum. Et spiritus similiter ait: Ego sum spiritus uiuificationis adspirans in eam; habui enim in eam refeccionem in tempore quo habitauit in eam faciens secundum iudicium tuum. Et facta est uox dei et dixit: Quemadmodum haec me non contristauit, nec ego eam non contristabo; sicut enim miserta est, et ego miserebor. Tradatur ergo Michaelo angelo testamenti, et perducatur eam in paradiso exultacionis, ut et ipsa fiat co^heres cum omnibus sanctis. Et audiui uoces post haec milia milium angelorum et archangelorum et cherubin et uiginti quatuor seniorum ymnos dicencium et glorificantium dominum et clamantium: Iustus es, domine, et iusta iudicia tua, et non est personarum acceptio apud te, sed retribues unicuique secundum tuum iudicium. Et respondens angelus dixit mihi: Credidisti et cognouisti quoniam <que>cunque fecerit unusquisq^{ue} uestrum uidet ad oram⁵ necessitatis suae? Et dixi: Ita, domine.

judgement.” And, likewise, the spirit said, “I am the spirit of quickening that breathed on it; for, I had refreshment in it in the time when I dwelt therein, doing according to your judgement.” And the voice of God came, saying, “Like as this soul has not grieved me neither will I grieve it; for, like as it has had mercy, I also will have mercy. Let it be delivered, therefore, to Michael the angel of the covenant and let him lead it into the paradise of rejoicing that it becomes fellow heir with all the saints.” And, thereafter, I heard the voices of thousands of thousands of angels and archangels and the cherubim and the twenty-four elders uttering hymns and glorifying the Lord and crying, “Righteous are you, O Lord, and just are your judgements, and there is no respect of persons with you, but you reward every man according to your judgement.” And the angel answered and said to me, “Have you believed and known that whatever every one of you has done, he beholds it at the hour of his necessity?” And I said, “Yes, Lord.”

⁵ The MS has *adoret*.

Visio Pavli 15

Et ait mihi: Iterum aspice deorsum in terram et expecta animam impii exeuntem de corpore, que irritavit¹ dominum die hac nocte dicens: Nichil aliud noui in hoc mundo, manduco et bibo et fruor que sunt in mundo. Quis enim est qui descendit ad inferos et ascendens denunciauit nobis quia est iudicium illic? Et iterum respexi et uidi omnem contemptum peccatoris et omnia que egit, et in unum asteterunt ante eum in hora necessitatis: et factum est ei in illa ora qua minabatur de corpore eius ad iudicium, et dixi: Melius erat ei si non fuisset natus. Et post haec uenerunt simul sancti angeli et maligni et anima peccatoris, et sancti angeli locum non inuenerunt in ea. Maligni autem angeli comminati sunt ipsius; qui cum educerent eam de corpore commonuerunt eam angeli tercio, dicentes: O misera anima, prospice carnem tuam unde existi: necesse est enim te reuertere in carne tua in diem resurrectionis, ut recipias peccatis tuis condignum, et impietatum tuarum.

REV. PAUL 15

And he said to me, "Look down again on the earth and wait for the soul of a wicked man leaving the body, one that has provoked the Lord, day and night, saying: I know nought else in this world, I will eat and drink and enjoy the things that are in the world. For, who is he that has gone down into hell and come up and told us that there is a judgement there." And again, I looked and saw all the despising of the sinner, and all that he did, and they stood together before him in the hour of necessity; and it came to pass in that hour when he was led out of his body to the judgement, that he² said, "It were better for me³ that I (he) had not been born." And, after that, the holy angels and the evil and the soul of the sinner came together, and the holy angels found no place in it. But the evil angels threatened it and, when they brought it forth out of the body, the angels admonished it thrice, saying, "O wretched soul, look on your flesh whence you are come; for, you need to return into your flesh at the day of resurrection to receive the due reward for your sins and for your wickedness."

REV. PAUL 15

¹ The MS has *in ritur*.

² The MS has 'I'.

³ The MS has 'him'.

Visio Pavli 16

Et <cum> produxissent, praecessit eam consuetus angelus, et ait ad illam: O misera anima, ego sum angelus aderens tibi, referens cotidie ad dominum opera tua maligna quecunque egisti per noctem uel diem: et si fuissem meae potestatis, nec una quidem die ministrassem tibi, sed nichil orum ualui¹ facere: misericors est et iudex iustus, et ipse precepit nobis ut non cessemus ministrare anime quousque peniteamini: tu autem perdidisti tempus penitenciae. Ego tibi quidem alienus factus sum, et tu mihi. Pergamus ergo ad iudicem iustum; non te dimittam <ante>quam ab odierna die scio quia alienus tibi factus sum. Et spiritus confundebat eum et angelus conturbabat. Cum ergo peruenissent ad potestatem, cum iam ingredi celum abiret, labor impositus est ei super alium laborem; <error et> obliuio et susurratio obuiauuerunt eam, et spiritus fornicationis et relique potestates, et dicebant ei: Vbi perges, misera anima, et audes praecurrere in celo? sustine, ut uideamus si abemus in te peculiaria nostra, quia non uidemus tibi sanctum adiutorem. Et post haec audiui uoces in excelso celorum dicentes: Offerte miseram animam deo, ut cognoscat quia est deus ut

REV. PAUL 16

And, when they had brought it forth, the accustomed angel went before it and said to it, "O miserable soul, I am the angel that cleaved to you and day by day reported to the Lord your evil deeds, whatever you wrought by night or day; and, if it had been in my power I would not have ministered to you even one day; but of this I could do nothing; for, God is merciful and a just judge and he ordered us not to cease ministering to your soul until you should repent; but you have lost the time of repentance. I indeed am become a stranger to you and you to me. Let us go then to the just judge; I will not leave you until I know that, from this day, I am a stranger unto you."⁵ And the spirit confounded it, and the angel troubled it. So, when they came to the principalities, and it would now go to enter into heaven, one burden was laid on it after another; error and forgetfulness and whispering met it, and the spirit of fornication and the rest of the powers, and said to it, "Whither go you, wretched soul, and dare to run forward into heaven. Stay, that we may see whether we have property of ours in you; for, we do not see with you a holy helper."⁶ And, after that, I heard voices in the height of the heavens, saying, "Present this miserable soul to God, that it may know that there is a God,

REV. PAUL 16

¹ The MS has *in ualuit*.

⁵ Here, the *Coptic text* inserts a quite similar speech of the spirit to the soul, which may be original.

⁶ Here, the *Syriac text* adds: *And the angel answered and said, "Know that it is a soul of the Lord and he will not cast it aside, neither will I surrender the image of God into the hand of the wicked one. The Lord supported me all the days of the life of the soul, and he can support and help me; and I will not cast it off until it goes up before the throne of God on high. When he shall see it, he has power over it and will send it whither he pleases."*

contempsit. Cum ergo ingressa esset coelum, uiderunt eam omnes angeli milia miliorum exclamauerunt una uoce omnes dicentes: Ve tibi, misera anima, pro operibus tuis que fecisti in terra; quid² responsum datura es deo cum accesseris adorare eum? Respondit angelus qui erat cum ea et dixit: Flete mecum, mei dilectissimi, requiem enim non inueni in hac anima. Et responderunt ei angeli et dixerunt: Auferatur talis anima de medio nostrorum: ex quo enim ingressa est, putor eius transiuit ad <nos> angelos. Et post haec ob<la>ta est ut adoraret in conspectu dei, et monstrauit ei angelus dominum deum qui eam fecit secundum imaginem et similitudinem suam. Angelus autem eius praecurrit dicens: Domine deus omnipotens, ego sum angelus anime istius cuius tibi opera offerebam die ac nocte, non faciens secundum tuum iudicium. Et spiritus similiter ait: Ego sum spiritus qui inhabitabam in eam ex quo facta est, in se autem noui, et non est secuta meam uoluntatem: iudica eam, domine, secundum tuum iudicium. Et facta est uox dei ad eam et dixit: Vbi est fructus tuus quem fecisti pro his quibus accepisti bonis dignum? numquid³ posui distanciam inter te et iustum unius diei? nunquid non f<a>ciebam oriri⁴ solem super te <si>cut et super iustum? Illa autem conticuit, non habens quod responderet: et facta est uox iterum dicens: Iustum iudicium dei, et non est

whom it has despised.” When, therefore, it entered heaven, all the angels, even thousands of thousands, saw it, and all cried out with one voice saying, “Woe to you, miserable soul; for, your works that you did on the earth, what answer will you make to God when you draw near to worship him?” The angel that was with it answered and said, “Weep with me, my dearly beloved; for, I have found no rest in this soul.” And the angels answered him and said, “Let this soul be taken away out of our midst; for, since it came in, the stench of it is passed upon us the angels.” And, thereafter, it was presented to worship in the presence of God, and the angel showed it the Lord God that made it after his own image and likeness. And its angel ran before it, saying, “O Lord God Almighty, I am the angel of this soul, whose works I presented to you day and night, not doing according to your judgement.” And, likewise, the spirit said, “I am the spirit that dwelt in it ever since it was made, and I know it in itself, and it followed not my will; judge it, Lord, according to your judgement.” And the voice of God came to it and said, “Where is your fruit that you have yielded, worthy of those good things that you have received? Did I put a distance even of a day between you and the righteous? Did I not make the sun to rise upon you even as upon the righteous?” And it was silent, having nothing to answer; and again, the voice came, saying, “Just is the judgement of God, and there is no respect of persons with God;

² The MS has *in que*.

³ The MS has *qui*.

⁴ The MS has *orire*.

personarum acceptio apud deum, quicumque enim fecerit misericordiam eius ipse miserebitur, et quicumque non misertus fuerit, neque ei miserebitur deus. Tradatur ergo angelo Tartaruchus qui prepositus est penis, et mitat eum in tenebris exterioribus ubi est fletus et stridor dencium, et sit ibi usque in diem magnum iudicii. Et post haec audiui uocem angelorum et archangelorum dicentium: Iustus es, domine, et iustum iudicium tuum.

for, whoever has done his mercy he will have mercy on him, and whoever has not had mercy, neither shall God have mercy on him. Let him, therefore, be delivered unto the angel Tartaruchus that is set over the torments and let him cast him into the outer darkness where is weeping and gnashing of teeth; and let him be there until the great day of judgement." And, after that, I heard the voice of the angels and archangels saying, "Righteous are you, O Lord, and just is your judgement."

Visio Pavli 17

Et iterum uidi, et ecce anima que adducebatur a duobus angelis flens et dicens: Miserere mei, deus iustus, deus iudex; hodie enim septem dies habeo ex quo exiui de corpore meo, et tradita sum duobus angelis istis et perduxerunt me ad ea loca que¹ nunquam uideram. Et ait ei deus iustus iudex: Quid fecisti? tu enim misericordiam nunquam fecisti, propterea tradita es talibus angelis qui non abent misericordiam, et quia non fecisti² rectum, ideo neque tecum pie gesserunt³ in hora necessitatis tuae. Confitere⁴ ergo peccata tua que cominisisti in seculo constituta. Et respondit et dixit: Domine, non peccaui. Et iratus est in furore dominus deus iustus dicente ea Non peccaui, quoniam est mentita; et dixit deus: Adhuc reputas in seculum permanere? si hunus quisque uestrum illic peccans caelat et abscondit peccatum suum proximo suo; hic uero non absconditur quicquam: cum enim uenerint adorare anime in conspectu troni et opera bona unius cuiusque et peccata eius manifestatur. Et haec audiens conticuit anima, non habens responsionem. Et audiui dominum deum iustum iudicem iterum dicentem: Veni, angele anime huius, et sta in medium. Et uenit angelus anime peccatricis habens in manibus cirographum, et dixit:

REV. PAUL 17

And again I beheld, and lo, a soul that was brought by two angels, weeping and saying, "Have mercy on me, you righteous God, O God the judge; for, today it is seven days since I went forth out of my body and I was delivered to these two angels, and they have brought me to those places that I had never seen." And God the righteous judge said to it, "What have you done? For, you have never wrought mercy; therefore, you were delivered to such angels, which have no mercy, and because you have not done right, therefore, neither have they dealt pitifully with you in the hour of your necessity. Confess, therefore, your sins that you committed when you were in the world." And it answered and said, "Lord, I have not sinned." And the righteous Lord God was angry with indignation when it said, "I have not sinned;" for, it lied. And God said, "Do you think that you are yet in the world? If every one of you there when he sins, hides and conceals his sin from his neighbour, yet here nothing is hidden; for, when the souls come to worship before the throne, both the good works and the sins of everyone are made manifest." And, when the soul heard that, it held its peace, having no answer. And I heard the Lord God, the righteous judge, saying again, "Come, you angel of this soul, and stand in the midst." And the angel of the sinful

REV PAUL 17

¹ The MS has *quem*.

² The MS has *fecis*.

³ The MS has *pia egresserunt*.

⁴ The MS has *constari*.

Aec sunt, domine, in manibus meis omnia peccata anime istius a iuuentute eius usque in odiernum diem, hab annis ·x· natiuitatis eius: et si iubes, domine, et narro hactos eius ex quo caepit annorum ·xv·. Et dixit dominus deus iustus iudex: <Tibi> dico, angelae, non te ex<pec>to racionem ex quo ce<pit> ·xv· esse annorum, sed expone peccata eius ante annos ·v· quam moriretur et ante quam huc ueniret. Et iterum dixit deus iudex iustus: Per me enim ipsum iuro et per sanctos angelos meos uirtutemque meam⁵, quoniam si penituisset ante ·v· annum quam moriretur, propter unius anni conuersacionem obliuio nunc fieret omnium que peccauit retro malorum, et indulgenciam et remissa peccatorum haberet: nunc uero pereat. Et respondit angelus anime peccatricis et dixit: Iube, domine, angelum illum exhiber<e> animas illas.

soul came, having a writing in his hands, and said, "These, Lord, that are in my hands, are all the sins of this soul from its youth up unto this day, even from ten years from its birth; and, if you bid me, Lord, I can tell the acts thereof since it was fifteen years old."⁶ And the Lord God the righteous judge said, "I say to you, O angel, I do not desire of you the account since it was fifteen years old; but declare its sins of five years before it died and came hither." And again, God the righteous judge said, "For, by myself I swear, and by my holy angels and by my power, that if it had repented five years before it died, even for the walk of one year, there should be forgetfulness of all the evil that it committed before and it should have pardon and remission of sins; but now let it perish." And the angel of the sinful soul answered and said, "Command, Lord, that (such and such an) angel bring forth those (such and such) souls."

⁵ The MS has *mearum*.

⁶ The *Apocalypse of Zephaniah* has the following verse: *I looked and saw that a writing (the same word, chirographum) was in his hand; he began to open it and, when he had spread it out I read it in my own language, and I found all my sins that I had committed, recorded by him, even those that I had committed from my childhood up to this day.*

Visio Pavli 18

Et illa ead^{} <h>ora exhibite sunt anime in medio et cognouit eas anima peccatoris; et dixit dominus ad animam peccatoris: Tibi dico, anima, operam tuam confiteri quam gesseris in his quas uides animas cum essent in mundo. Et respondens dixit: Domine, nondum completum est annum ex quo hance interfeci et sanguinem eius fudi in¹ terra, et cum alia fornicatus sum: non solum autem hoc, sed et nocui eam ualde substollere facultatem elus. Et dixit dominus deus iudex iustus: Aut nesciebas quia qui uim alio facit, si prior mortuus fuerit qui uim sustinuit, seruatur in hunc² locum usque quo moriatur nocens, et tunc assistunt utrique in conspectu iudicis, et nunc unusquisque recepit secundum que fecerit. Et audiui uocem dicentis: Anima ista in manibus Tartari tradatur, et duci³ deorsum ad inferos debet: ducat eam in carcere inferiorum, et mittatur in tormentis et relinquatur illic ad magnum iudicii diem. Et iterum audiui milia milium angelorum ymnum dicencium domino et clamancium: Iustus es, domine, et iusta iudicia tua.

REV. PAUL 18

And, in that same hour, the souls were brought into the midst, and the soul of the sinner knew them. And the Lord said to the soul of the sinner, "I say to you, O soul, confess your deeds that you did on these souls you see, when they were in the world." And it answered and said, "Lord, it is not yet a full year since I slew this one and shed its blood on the earth, and with another I committed fornication; and not that only, but I did it much harm by taking away its substance." And the Lord God the righteous judge said, "Do you not know that he who does violence to another, if the victim dies first, he is kept here until he that hurt him dies, and then both of them appear before the judge and now has everyone received according as he did." And I heard a voice saying, "Let that soul be delivered into the hands of Tartaruchus, and he must be taken down into hell. Let him take him into the lower prison and let him be cast into torments and be left there until the great day of judgement." And again, I heard thousands of thousands of angels singing a hymn unto the Lord and saying, "Righteous are you, O Lord, and just are your judgements."

REV. PAUL 18

¹ The MS has *fodi intra*.

² The MS has *in hib hic*.

³ The MS has *educe*.

Visio Pavli 19

Respondit angelus et dixit mihi: Cognouisti aec omnia? et dixi: Ita, domine. Et dixit mihi: Iterum sequere me, et adsumens te hostendam tibi loca iustorum. Et secutus sum angelum¹ et substullit me usque ad tercium celum et statuit me ad ganuam porte: et intendens uidi, et erat porta aurea, et due columnae aureae plene desuper literis aureis; et conuertit se iterum angelus ad me et dixit: Beatus es si ingressus fueris in his portis, eo quod non concedatur ingredi nisi solis qui habent bonitatem et innocenciam corporum. Et in omnibus interrogauit angelum et dixi: Domine, dic mihi cuius rei gratiam posite sunt aec litere super tabulas istas? Respondit angelus et dixit mihi: Haec sunt nomina iustorum ministrancium deo ex toto corde qui habitant terram. Et iterum dixi: Domine, ergo nomina eorum² et uultus eorum et similitudo ministrancium deo est in caelo, et noti sunt angelis: sciunt enim qui sunt ministri dei ex toto corde priusquam exeant de mundo.

REV. PAUL 19

The angel answered and said to me, "Have you seen all these things?" And I said, "Yes, Lord." And he said to me, "Follow me again, and I will take you and show you the places of the righteous." And I followed the angel and he took me up to the third heaven and set me before the door of a gate; and I looked on it and saw, and the gate was of gold, and there were two pillars of gold full of golden letters; and the angel turned again to me and said, "Blessed are you if you enter in by these gates; for, it is not permitted to any to enter save only to those who have kept goodness and pureness of their bodies in all things." And I asked the angel and said, "Lord, tell me why these letters are set on these tables?" The angel answered and said to me, "These are the names of the righteous who minister to God with their whole heart, who dwell on earth." And again, I said, "Lord, then are their names <written while they are yet on the earth?" And he said, "Not only are their names written but³ also their face and the likeness of those who serve God is in heaven, known to the angels; for, they know those who with their whole heart serve God before they leave the world."

REV. PAUL 19

¹ The MS has *angelorum*.

² The MS omits *ergo nomina eorum* due to homeoteleuton.

³ The words in angle-brackets (following James) are omitted by the *Latin MS* and here supplied from the *Coptic text*.

Visio Pavli 20

Et cum ingressus fuisset interiora portae paradisi, exiuit in hoccursum mihi homo senior cuius uultus fulgebat <ut> sol; et complexus me <dixit:> Aue, Paule, dilecti<ssi>me deo. Et hoscultus est me ilare uultu. Fle<bat>, et dixi ei: Frater, quare ploras? Et iterum suspirans et plorans dixit: Nocemur¹ enim ab hominibus² et contristant nos ualde; multa sunt enim bona que praeparauit dominus et magna repromissio est eius, set multi non percipiunt ea. Et interrogauit angelum et dixi: Quis est hic, domine? Et dixit mihi: Hic est Enoc scriba iusticiae. Et ingressus sum <in> interiori loci illius, et statim uidi solem³ et ueniens salutauit me ilarens et gaudens. Cumque uidisset, au<er>tit se et fleuit et dixit mihi: Paule, utinam <tu> recipias labores tuos <quos fec>eris in genere humano. Mihi quidem uidi magna et multa bona quae praeparauit deus omnibus iustis, et magnae repromissiones sunt dei, sed plures non percipiunt ea; sed et per multon labores uix unus et unus ingreditur in ea loca.

REV. PAUL 20

And, when I had entered within the gate of paradise, there came to meet me an old man whose face shone like the sun, and he embraced me and said, "Hail, Paul, dearly beloved of God." And he kissed me with a joyful face, but he wept, and I said to him, "Brother⁴, why do you weep?" And again, sighing and weeping he said, "Because we are vexed by men and they grieve us sorely; for, many are the good things that the Lord has prepared, and great are his promises, but many receive them not." And I asked the angel and said, "Who is this, Lord?" And he said to me, "This is Enoch, the scribe of righteousness." And I entered that place and, straight away, I saw Elias, and he came and saluted me with gladness and joy. And, when he had seen me, he turned himself away and wept and said to me, "Paul, may you receive the reward of your labour that you have done among mankind. As for me, I have seen great and manifold good things that God has prepared for all the righteous, and great are the promises of God, but the more part receives them not; yea, hardly through much toil does one and another enter into these places."

REV. PAUL 20

¹ The MS has *Vocemur*.

² The MS has *omnibus*.

³ The MS has *Heliam*.

⁴ James has 'Father' in place of 'Brother', here following the *Latin MS*.

Visio Pauli 2I

Et respondit angelus et dixit mihi: Quecunque hic nunc ostendo tibi, et quecunque audieris, ne indices ea omni in terris. Et duxit me et ostendit mihi et audiui illuc uerba que non licet omni loqui: et iterum dixit: Adhuc enim sequere me, et monstrabo tibi que hennarrare palam et referre debeas.

Et deposuit me de tercio celo, et induxit me in secundo ro caelo, et iterum duxit me in firmamento, et de firmamento duxit super ganuas celi; erat inicium eius fundamenti super flumen quod inrigat omnem terram. Et interrogavi angelum et dixi: Domine, quis est hic fluuius aque? Et dixit mihi: Hic est oceanus, Et subito¹ exiui de celo et intellexi quia lumen caeli est quod lucet omni terre. Illic autem terra clarior argento septiaes. Et dixi: Domine, quis est hic locus? et dixit mihi: Haec est terra repromissionis. Adhuc non audisti quod scriptum est: Beati mansueti quoniam ipsi haereditabunt terram? Anime ergo iustorum cum exierint de corpore, in hunc locum interim dimittuntur. Et dix angelo: Ergo terra haec manifestabitur ante tempus? Respondit angelus et dixit mihi: Quando uenit Christus quem tu praedicas ut regnet, tunc sententia dei dissoluitur terra prima et aec terra repromissionis tunc hostendetur, et erit sicut ros aut nebula, et tunc manifestabitur dominus

REV. PAUL 21

And the angel answered and said to me, "Whatever things I now show you here, and whatever you hear, reveal them not to any on earth." And he led me and showed me; and I heard there words that it is not lawful for a man to utter; and again, he said, "Yet again, follow me and I will show you that which you must relate and tell openly."

And he brought me down from the third heaven and led me to the second heaven, and again he led me to the firmament and, from the firmament, he led me to the gates of heaven. And the base of its foundation was on the river that waters all the earth. And I asked the angel and said, "Lord, what is this river of water?" And he said to me, "This is the Ocean." And suddenly I came out of heaven and saw that the light of the heaven that shines on all the earth. And the earth was seven times brighter than silver. And I said, "Lord, what is this place?" And he said to me, "This is the land of promise. Have you not yet heard what is written? Blessed are the meek; for, they shall inherit the earth. So, the souls of the righteous when they leave the body are sent here for a time." And I said to the angel, "Shall then this land be made manifest after³ a time?" The angel answered and said to me, "When Christ whom you preach comes to reign, then by the decree of God the first earth shall be dissolved, and then shall this land of promise be shown and it shall be like dew or a cloud; and then shall the Lord Jesus

REV. PAUL 21

¹ The MS has *subdito*.

³ The MS has 'before' in place of 'after'.

*Ihesus Christus rex etternus et cum omnes sanctos suos
ueniet habitare in eam et regnabit super illos mille annos
et manducabunt de bonis quae² nunc ostendam tibi.*

Christ the eternal king be manifested and come with all his saints to dwell therein; and he shall reign over them a thousand years, and they shall eat of the good things that now I will show you.”

² The MS has *quasi*.

Visio Pavli 22

Et circumspexi terram illam, et uidi flumen currentem lac et mel, et erant al litus fluminis ipsius arbores plantate plene fructibus; una quaeque autem arbor erat adferens fructus ·XII· in anno uarios et diuersos fructos abentes: et uidi creaturam loci illius et omnem facturam dei, et uidi ibi palmas cubitorum ·XX·, alias autem cubitorum ·X·; terra autem illa clarior argenta septies, Et erant arbores plene fructibus ar radice usque ad summum ordines ·X· miliorum¹ fructuum palmarum super ·X· milia fructos; uineae autem uitis habebant ·X· milia arbusta. In singulis autem uitibus erant ·X· milia milia butriones et in miliorum his singuli butriones; singulae autem arbores ille adferebant milia fructuum. Et dixi angelo: Quare una queque arbor milia fructuum adferet? Respondens angelus dixit mihi: Quoniam dominus deus abundans fluenter prestat dona condignis, quia et illi proprio uoto adflicterunt² semetipsos consueti in mundo omnia facientes propter nomen sanctum eius. Et iterum dixi angelo: Domine, haec sunt sole repromissiones quas promittit sanctissimus dominus deus? Et respondens dixit

REV. PAUL 22

And I looked round that land and saw a river flowing with milk and honey. And there were at the brink of the river trees planted, full of fruits: now every tree bore twelve fruits in the year, and they had various fruits; and I saw the fashion of that place and all the work of God, and there I saw palm trees of twenty cubits and others of ten cubits; and that land was seven times brighter than silver. And the trees were full of fruits from the root to the upper branches.⁴ And I said to the angel, "Why does every tree bring forth thousands of fruits?" The angel answered and said to me, "Because the Lord God of his bounty gives his gifts in abundance to the worthy; for, they of their own will afflicted themselves when they were in the world, doing all things for his holy name's sake." And again, I said to the angel, "Lord, are these the only promises that the most holy Lord God promises?" And he answered and said to me, "No; for, there are greater by seven times than these. But I say to you that, when the righteous are gone forth out of the body and shall see the promises and the good things that God has prepared for them,

REV. PAUL 22

¹ The MS has *miliar*.

² James has a note indicating that the '-eorum' (in place of '-erunt') was added by a second 'hand'.

⁴ The Latin MS is confused here; the Coptic text has: *From the root of each tree up to its heart there were ten thousand branches with tens of thousands of clusters, [and there were ten thousand clusters on each branch,] and there were ten thousand dates in each cluster. And so was it also with the vines. Every vine had ten thousand branches, and each branch had upon it ten thousand bunches of grapes, and every bunch had on it ten thousand grapes. And there were other trees there, myriads of myriads of them, and their fruit was in the same proportion.*

mihi: Non: sunt enim his maiora septies. Ego autem dico tibi quia cum iusti exierint de corpore, uidebunt repromissiones et bona quae praeparauit eis deus. Adhuc iterum suspirabunt et plorabunt dicentes: Vt quid uerbum emisimus de ore nostro ad irritandum proximum uel una die? Ego uero interrogauit et dixi iterum: Si aec sunt tantum promissa dei? Et respondens angelus dixit mihi: Haec que nunc uides nuptorum sunt et seruancium castitatem nuptiarum continencium se. Virginibus autem et esurientibus et sicientibus iusticiam et adfligentibus se propter nomen domini dabit deus maiora his septies, quae nunc ostendam tibi.

Et post haec adsumpsit me ex loco illo <ubi> aec uidi, et ecce flumen et acae eius erant aque candide ualde desuper lac, et dixi angelo: Quid est hoc? et dixit mihi: Hic est aceriosus lacus ubi est ciuitas Christi, sed non omnis homo permittetur ingredi in ciuitatem illam; hoc est enim iter quod ducit ad deum, et si quis est fornicator et impius, et conversus penituerit et fecerit fructum dignum³ penitenciae, primum quidem cum exierit de corpore, ducitur et adoratur deum et inde iussu domini traditur Michaelo angelo et baptizatur eum in aceriosium lacum; sic inducit eum in ciuitatem Christi iusta eos qui nihil peccauerunt. Ego autem admiratus sum et benedixi dominum deum in omnibus que uidi.

yet again they shall sigh and cry, saying: Why did we utter a word out of our mouth to provoke our neighbour even for a day?" And I asked again and said, "Are these the only promises of God?" And the angel answered and said to me, "These you now see are for them that are married and keep the purity of their marriage, being continent. But to the virgins, and to them that hunger and thirst after righteousness and afflict themselves for the name of the Lord, God will give things seven-fold greater than these, which now I will show you."

And, after that, he took me out of that place where I saw these things, and lo, a river, and the waters of it were exceedingly white, more than milk, and I said to the angel, "What is this?" And he said to me, "This is the lake Acherusa, where is the city of Christ; but not every man is suffered to enter into that city; for, this is the way that leads to God and, if any be a fornicator or ungodly, and turns and repents and bear fruits meet for repentance, first when he comes out of the body he is brought and worships God, and then by the commandment of the Lord he is delivered to Michael the angel, and he washes him in the lake Acherusa and so brings him in to the city of Christ with them that have done no sin." And I marvelled and blessed the Lord God for all the things that I saw.

³ The MS has *lignum*.

Visio Pavli 23

Et responsit angelus et dixit mihi: Sequere me, et inducam te in ciuitatem Christi. Et erat stans super acerosium lacum, et misit <me> in nauem auream, et angeli quasi tria milia ymnum ante me dicentes erant donec peruenirem usque¹ ad ciuitatem Christi. Inhabitantes autem cluitatem Christi gauisi ualde super me euntem ad eos, et ingressus uidi ciuitatem Christi et erat tota aurea, et duodecim muri circuibant eam, et ·XII· pirgi interiores, et singuli muri abebant inter se singula stadia in circuitu: et dixi angelo: Domine, quanto est stadium hunum? Respondit angelus et dixit mihi: Tantum est quantum inter dominum deum et homines qui sunt in terris, quia sola est enim magna ciuitas Christi. Et ·XI· porte erant in circuitu <ci>uitatis pulcritudi<ne> magna, et quatuor f<lu>mina qui circuibant <eam>. Erat autem flumen mellis et <flu>men lactis et flumen uini <et> flumen olei. <Et> dixi ange<lo>: Que sunt flumina haec c<ir>cuiencia ciuitatem histam? Et ait mihi: Haec sunt IIII^{or} flumina que decurrunt sufficienter his qui sunt in ac terra repro<mis>sionis quorum nomina sunt, flumen mellis dicitur Fison et flumen lactis Eufrat<es> et flumen oley Gion et flumen uini Tigris: quales ergo in seculo constituti <sunt> non sunt usi potestatem arum rerum, sed esurie<runt> ab his et adflixerunt se propter dominum

REV. PAUL 23

And the angel answered and said to me, "Follow me and I will bring you into the city of Christ." And he stood by the lake Acherusa, and set me in a golden ship, and angels as it were three thousand sang a hymn before me until I came to the city of Christ. And they who dwelt in the city of Christ rejoiced greatly over me as I came to them, and I entered in and saw the city of Christ. And it was all of gold, and twelve walls compassed it about, and there were twelve towers within², and every wall had a furlong between them round about; and I said to the angel, "Lord, how much is one furlong?" The angel answered and said to me, "It is as much as there is between the Lord God and the men that are on the earth; for, the great city of Christ is alone." And there were twelve gates in the circuit of the city, of great beauty, and four rivers that compassed it about. There was a river of honey, and a river of milk, and a river of wine, and a river of oil. And I said to the angel, "What are these rivers that surround this city?" And he said to me, "These are the four rivers that flow abundantly for them that are in this land of promise, whereof the names are these: the river of honey is called Phison, and the river of milk Euphrates, and the river of oil Geon, and the river of wine Tigris. Whereas, therefore, when the righteous were in the world they used not their power over these things but hungered and afflicted themselves for the Lord God's sake; therefore, when

REV. PAUL 23

¹ The MS has *perueniremus que*.

² The Coptic text has 'a tower on each wall' and the Syriac has 'twelve thousand towers'.

*deum. Ideo ingredientibus his in ha<n>c ciuitatem, trib<uet>
eis hec dominus supernum super omnem modum.*

they enter into this city, the Lord will give them these things
without number and without all measure.”

Visio Pavli 24

Ego uero ingrediens porta uidi arbores magnas et altas ualde ante ianuas ciuitatis non habentes fructum nisi folia tantum; et uidi paucos uiros dispersos in medio arborum, et plorabant ualde cum uiderent aliquem ingredi in ciuitatem. Et arbores ille penitebant pro ipsis umiliantes semetipsos et inclinantes et rursus se erigebant. <Et> ego uidi et fleui cum eis et interrogauit angelum et dixi: Domine, qui sunt isti qui non sunt admissi ingredi in ciuitatem Christi? Et dixit mihi: Hi sunt qui abrenunciauerunt studenter die hac nocte geiuniis, set cor superbum abuerunt. prae ceteros homines, semetipsos glorificantes et laudantes et nichilum facientes proximis. Alios enim salutabant amichabiler, aliis uero nec aue di<c>ebant et quidem¹ cui uolebant aperiebant et si quid faciebant aliquid proximo modicum inflati erant. Et dixi: Domine, quid ergo? superbia eorum proibuit eos ingredi in ciuitatem Christi? Et respondens angelus dixit mihi: Radix omnium malorum est superbia. Nunquid meliores sunt filio dei qui ad Iudeos cum multa humilitate uenit? Et interrogauit eum et dixi: Quid est ergo quod arbores humiliant se et iterum eriguntur? Et respondit angelus et dixit mihi: Tempus omne quod exegerunt isti in terris deseruihentes deo propter confusionem et obprobria hominum ad tempus erubescerent umiliauerunt se, sed non

REV. PAUL 24

And, when I entered in by the gate, I saw before the doors of the city trees great and high, having no fruits, but leaves only. And I saw a few men scattered about in the midst of the trees, and they mourned sorely when they saw any man enter into the city. And those trees did penance for them, humbling themselves and bowing down, and again raising themselves up. And I beheld it and wept with them, and I asked the angel and said, "Lord, who are these that are not permitted to enter into the city of Christ?" And he said to me, "These are they that did earnestly renounce the world day and night with fasting, but had a heart proud above other men, glorifying and praising themselves, and doing nought for their neighbours. For, some they greeted friendly, but to others they said not even 'Hail', and to whom they would they opened, and if they did any small thing for their neighbour they were puffed up." And I said, "What then, Lord their pride has prevented them from entering into the city of Christ?" And the angel answered and said to me, "The root of all evils is pride. Are they better than the Son of God who came unto the Jews in great humility?" And I asked him and said, "Why is it, then, that the trees humble themselves and are again raised up?" And the angel answered and said to me, "All the time that these spent upon earth,² serving God. But, because of the shame and reproaches of men, they were ashamed for a time and humbled themselves, but

REV. PAUL 24

¹ The MS has *quidam[m]*.

² The Coptic text has 'Of old time they were on the earth'.

sunt contristati neque penituerunt ut recederent a superbia sua que erat in eis. Hoc est quod arbores humiliant se et iterum eriguntur. Et interrogavi et dixi: Cuius rei gratia admissi sunt in portas ciuitatis? Respondit angelus et dixit mihi: Propter multam bonitatem dei, et quoniam hic est ingressus hominum sanctorum eius ingrediencium in ac ciuitate: propterea derelicti sunt in hoc loco, ut quando ingreditur cum sanctis suis rex aeternus Christus, introeunte eo homines iusti petant pro his et tunc cum illis ingrediantur in ciuitate; set tamen non ualet aliquis eorum habere fiduciam qualem illi qui humiliauerunt se seruientes domino deo in omni uita sua.

they were not grieved, neither did repent, to cease from this pride that was in them.³ This is the why the trees humble themselves and again are raised up." And I asked and said, "For what cause are they let in unto the gates of the city?" The angel answered and said to me, "Because of the great goodness of God, and because this is the entry of all his saints who enter into this city. Therefore, they are left in this place, that when Christ the eternal king enters in with his saints, when he comes in, all the righteous shall entreat for them, and then shall they enter into the city with them; yet none of them is able to have confidence such as they have that have humbled themselves, serving the Lord God all their life long."

³ The Coptic text has 'and one day they bowed themselves because of the disgrace of man, for they cannot endure the pride that is in him'.

Visio Pavli 25

Ego autem incedebam docente me angelo, et tulit me a<d> flumen mellis, et uidi illic Aesayam et Geremiam et Aezehiel et Ammos et Micheam et Zachaream, profetas minores et maiores, <et> salutauerunt me in ciuitate. Dixi angelo: Que est uia haec? et dixit mihi: Haec est uia prophetarum: omnis qui contristauerit animam suam et non facit propriam uoluntatem suam propter deum, cum exierit de mundo et ductus fuerit ad dominum deum et adorauerit eum, tunc iussu dei traditur Michaelo, et inducit eum in ciuitate in locum¹ hunc prophetarum, et salutant eum sicut amicum et proximum suum quoniam fecit uoluntatem dei.

REV. PAUL 25

But I went forward and the angel led me and brought me to the river of honey, and I saw there Esaias and Jeremias and Ezekiel and Amos and Micheas and Zacharias, even the prophets lesser and greater, and they greeted me in the city. I said to the angel, "What is this path?" And he said to me, "This is the path of the prophets; whoever has grieved his soul and not done his own will for God's sake, when he leaves the world and is brought to the Lord God and worships him, then by the commandment of God he is delivered to Michael, and he brings him into the city to this place of the prophets, and they greet him as their friend and neighbour because he has performed the will of God."

REV. PAUL 25

¹ The MS has *loco*.

Visio Pavli 26

Iterum duxit me ubi erat fluuius lactis, et uidi omnes infantes in illo loco quos hoccisit rex Aerodes propter nomen Christi, et salutauerunt me; et dixit mihi angelus: Omnes qui seruiunt castitatem cum puritate, cum exierint de corpore, postquam adorant dominum deum traduntur Michaelo et aducuntur ad infantes et salutant eos dicentes quia Fratres nostri sunt et amici et membra; in ipsis aereditabunt promissa dei.

REV. PAUL 26

Again, he led me where was the river of milk and I saw in that place all the children whom the king Herod slew for the name of Christ, and they greeted me, and the angel said to me, "All they who keep chastity in cleanness, when they are gone out of the body, after they worship the Lord God, are delivered to Michael and brought to the children; and they greet them saying: They are our brothers and friends and members; among them shall they inherit the promises of God."

Visio Pavli 27

Iterum adsumpsit me et tulit me ad aquilonem ciuitatis et duxit me ubi erat flumen uini, et uidi illic Abraam, Hisaac et Iacob, Lot et Iop et alios sanctos: <et> salutauerunt me: et interrogauit et dixi: Quis est hic locus, domine? Respondit angelus et dixit mihi: Omnes qui susceptores peregrinorum sunt, cum exierint de mundo, adorant primum dominum deum, et tra<d>untur Michaelo et per hanc uiam inducuntur in ciuitatem, et omnes iusti salutant eum sicut filium et fratrem et dicunt ei: Quoniam seruasti humanitatem et susceptionem peregrinorum, ueni a hereditatem abe in ciuitatem domini dei nostri: unusquisque iustus secundum proprium hactum recipiet in ciuitate bona dei.

REV. PAUL 27

Again, he took me and brought me to the north of the city and led me to where was the river of wine, and I saw there Abraham, Isaac, and Jacob, Lot and Job and other saints, and they greeted me.¹ And I asked and said, "What is this place, Lord?" The angel answered and said to me, "All those who are entertainers of strangers, when they leave the world first worship the Lord God, and then are delivered to Michael and brought by this path into the city, and all the righteous greet him as a son and brother, and say to him: Because you have kept kindness and the entertainment of strangers, come and have an inheritance in the city of our Lord God. Each one of the righteous shall receive the good things of God in the city according to his deeds."

REV PAUL 27

¹ The *Apocalypse of Zephaniah* has a verse: [The angel] ran to all the righteous that are there, Abraham, Isaac, Jacob, Enoch, Elias, and David. He conversed with them as a friend with a friend, who talk together.

Visio Pavli 28

Et iterum tulit me iusta flumen olei ab oriente¹ ciuitatis. Et uidi illic uiros exultantes et psalmos dicentes et dixi: Qui sunt isti, domine? et ait angelus mihi: Histi sunt qui deuouerunt se deo ex toto corde, et non abentes in se superbiam. Omnes enim qui exultant in domino deo et psallent in toto corde domino hic inducuntur in ac ciuitate.

REV. PAUL 28

And again, he took me to the river of oil on the east of the city. And I saw there men rejoicing and singing psalms, and said, "Who are these, Lord?" And the angel said to me, "These are those who have devoted themselves to God with their whole heart and had in them no pride. For, all that rejoice in the Lord God and sing praises to the Lord with their whole heart are brought here into this city."

REV. PAUL 28

¹ The MS has *orae*.

Visio Pavli 29

Et tulit me in medio ciuitatis iusta ·XI· muros. Erat autem in hoc loco murus excelsior; et interrogauit et dixit: Est in ciuitate Christi murus praecedens in honore huic loco? Et respondens angelus dixit mihi: Est secundus melior primo et similiter tercius secundo, quia unus unum praecedit usque ad ·XII·mum¹ murum. Et dixit: Obquare, domine, unus alium praecedit in gloriam, significa mihi. Et respondens angelus² dixit mihi: Omnes qui abent in se uel modicam detractionem aut zelum aut superbiam, euacuatur aliquid de gloria ipsius etiam<si> in ciuitate Christi esset: uide a tergo.

Et conuersus me uidi tronos aureos positos per singulas portas, et super eos <uiros habentes> diademas aureas <et> gemas: et respexi et uidi interiora inter ·XII· uiros alio hordine tronos positos qui multa gloria uidebantur, ita ut nemo ualeat hennarrare laudem eorum. Et interrogauit angelum et dixit: Domine, quis est super tronum? Et respondens angelus dixit mihi: Ii troni eorum sunt qui bonitatem et intellectum habebant cordis et semetipsos stultos fecerunt propter dominum deum neque scientes scripturas neque psalmos plures set uni<us> cappituli memores de preceptis dei audi<en>tes haec operati sun<t> in his in multa deligencia et studium rectum habentes coram

REV. PAUL 29

And he took me into the midst of the city, by the twelve walls⁴. Now there was in that place a higher wall; and I asked and said, "Is there in the city of Christ a wall more excellent in honour than this place?" And the angel answered and said to me, "The second is better than the first, and likewise the third than the second; for, one excels the other even to the twelfth wall." And I said, "Why Lord, does one excel another in glory? Show me." And the angel answered and said to me, "All those who have in them even a little slandering or envy or pride, somewhat is taken away from his glory, even if he is in the city of Christ. Look you behind you."

And I turned myself and saw golden thrones set at the several gates, and on them men having golden crowns and jewels; and I looked and saw within among the twelve men, thrones set in another order, which appeared of much glory so that no man is able to declare the praise of them. And I asked the angel and said, "Lord, who is on the throne?" And the angel answered and said to me, "These are the thrones of those who had goodness and understanding of heart and yet made themselves foolish for the Lord God's sake, knowing neither the Scriptures nor many psalms, but keeping in mind one chapter of the precepts of God they performed it with great diligence, and had a right intent

REV. PAUL 29

¹ The MS has *mo*.

² Note the lack of 'et' before 'dixit'.

⁴ The Coptic text has 'to the twelfth wall'.

dominum deum; et de his admiracio adprehendet omnes sanctos coram dominum deum [et de his adprehendet omnes sanctos], colloquentes enim ad alterutrum dicunt: Expectate et uidete imperitos qui nihil amplius sciunt; quomodo meruerunt tantum et tale indumentum et tantam gloriam propter innocenclam suam.

Et uidi in medio ciuitatis altare magnum excelsum ualde; et erat quidam stans iusta altare cuius uultus fulgebat sicut sol et tenebat et manibus eius psalterium et citharam, et psallebat dicens: Alleluia. Et uox eius replebat omnem ciuitatem: simul quando exaudiebant eum omnes qui erant super turres et portas et respondebant: Alleluia; ita ut commouerentur fundamenta ciuitatis; et interrogauit angelum et dixi: Quis est hic, domine, tante potestatis? Et dixit mihi angelus: Hic est Dauid: haec est Hierusalem ciuitas: cum autem uenerit Christus rex aeternitatis cum fiducia regni sui, ipse iterum praecedet ut psallat, et iusti omnes simul psallant respondentem: Alleluia. Et dixi: Domine, quomodo solus Dauid prae ceteris sanctis inicium fecit psallende? Et respondens angelus dixit mihi: Quia Christus filius dei sedet ad dexteram patris sui, et hic Dauid psallet ante eum in VII celo, et sicut fiunt in celis, ita et inferius³ similiter, quia non licet sine Dauid ostiam offerre deo set necesse est ut psallat Dauid in hora oblacionis corporis et sanguinis Christi: quemadmodum in celis proficitur, ita et in terra.

before the Lord God; and for these great wonder shall take hold on all the saints before the Lord God, who shall speak one with another, saying: Stay and behold the unlearned that know nothing [more], how they have earned such and so fair raiment and so great glory because of their innocence.”

And I saw in the midst of the city an altar exceedingly high. And there was one standing by the altar whose visage shone like the sun, and he held in his hands a psaltery and a harp and sang praises, saying, “Alleluia.” And his voice filled all the city. And, when all that were on the towers and the gates heard him, they answered, “Alleluia,” so that the foundations of the city were shaken. And I asked the angel and said, “Who is this, Lord, that is of so great might?” And the angel said to me, “This is David. This is the city of Jerusalem; and when Christ the king of eternity shall come in the fullness of his kingdom, he shall again go before him to sing praises, and all the righteous together shall sing praises, answering: Alleluia.” And I said, “Lord, how is it that David only above the rest of the saints makes the beginning of singing praises?” And the angel answered and said to me, “When Christ the Son of God sits on the right hand of his Father, this David shall sing praises before him in the seventh heaven; and as it is done in the heavens, so likewise is it below; for, without David it is not lawful to offer a sacrifice to God; but it must be that David sings praises at the hour of the offering of the body and blood of Christ: as it is performed in heaven, so also is it on earth.”

³ The MS has *infernis*.

Visio Pavli 30

Et dixi angelo: Domine, quid est alleluia? Et respondens angelus dixit mihi; Scrutaris¹ et queris in hominibus. Et dixit mihi: Dicitur alleluia Ebrayca loquella dei et angelorum: narracio autem alleluia haec est: tecel · cat · marith · macha. Et dixi: Domine, quid est tecel · cat · marith · macha? Et respondens angelus dixit mihi: Haec est tecel · cat · marith · macha. Benedicamus eum omnes in unum. Interrogavi angelum et dixi: Domine, omnes qui dicunt alleluia benedicunt deum? Et respondit angelus et dixit mihi: Ita est; et iterum si quis ergo psallet alleluia, et praesentes qui sunt non simul psallent, peccata faciunt, quia non compsallent. <Et dixi: Domine, etiam> similiter <peccat si> tricans aut multum senex est?² Respondit angelus et dixit mihi: Non sic; qui autem ualet et non compsallet, contemptorem uerbi cognoscit <e> talem: et superbum esset et indignum ut non benedicat dominum deum factorem suum.

REV. PAUL 30

And I said to the angel, "Lord, what is Alleluia?" And the angel answered and said to me, "You examine and inquire of all things." And he said to me, "Alleluia is spoken in Hebrew, that is the speech of God and of the angels; now the interpretation of Alleluia is this: TECEL CAT MARITH MACHA³." And I said, "Lord, what is TECEL CAT MARITH MACHA?" And the angel answered and said to me, "This is TECEL CAT MARITH MACHA: Let us bless him all together." I asked the angel and said, "Lord, do all they that say Alleluia bless God?" And the angel answered and said to me, "So it is; and again, if any sing Alleluia and they that are present sing not with him, they commit sin in that they sing not with him." And I said, "Lord, does a man likewise sin if he be doting or very aged?" The angel answered and said to me, "Not so: but he that is able, and sings not with him, know you that such a one is a despiser of the word; for, it would be proud and unworthy that he should not bless the Lord God his creator."

REV. PAUL 30

¹ The MS has *Scutares*.

² The MS has *Similiter tri. tricans aut multum senes est?*

³ For this phrase, here transliterating the Latin, the Greek MSS have *θεβέλ μαρημαθή*.

Visio Pavli 31

Cum autem quieuit loqui mihi, duxit me foras extra ciuitatem per medias arbores et recessu a locis terre bonorum, et statuit me super flumen lactis et mellis: et post aec duxit me super oceanum qui portat fundamenta celi.

Respondit angelus et dixit mihi: Intelligis quod hinc eas? Et dixi: Ita, domine. Et dixit mihi: Veni et sequere me, et ostendam tibi animas impiorum et peccatorum, ut cognoscas qualis sit locus. Et profectus sum cum angelo, et tulit me per occasum solis, et uidi principium celi fundatum super flumine aque magno, et interrogauit: Quis est hic fluuius aque? Et dixit mihi: Hic est oceanus qui circuit omnem terram. Et cum fuissem ad exteriora oceani, aspexi, et non erat lumen in illo loco, sed tenebre et tristitia <et> mesticia: et suspirauit.

Et uidi illic fluuium ignis feruentem, et ingressus multitudo uirorum et mulierum dimersus usque ad ienua et alios uiros usque ad umbiculum, alios enim usque ad labia, alios autem usque ad capillos; et interrogauit angelum et dixi: Domine, qui sunt isti in flumine igneo? Et respondit angelus et dixit mihi: Neque calidi neque frigidi sunt, quia neque in numero iustorum inuenti sunt neque in numero impiorum. Isti enim impenderunt tempus uite suae in terris dies aliquos facientes in oracionibus, alios uero dies in peccatis et fornicacionibus usque ad mortem. Et interrogauit et dixi:

REV. PAUL 31

And, when he ceased speaking to me, he led me out of the city through the trees and back from the place of the land of good things and set me at the river of milk and honey; and, after that, he led me to the ocean that bears the foundations of the heaven.

The angel answered and said to me, "Do you perceive that you go hence?" And I said, "Yes, Lord." And he said to me, "Come, follow me, and I will show you the souls of the ungodly and the sinners, that you may know what manner of place they have." And I went with the angel and he took me by the way of the sunsetting, and I saw the beginning of the heaven founded upon a great river of water, and I asked, "What is this river of water?" And he said to me, "This is the ocean that compasses the whole earth about." And, when I had come beyond the ocean, I looked and there was no light in that place, but darkness and sorrow and sadness; and I sighed.

And I saw there a river of fire burning with heat and, in it, was a multitude of men and women sunk up to the knees, and other men up to the navel; others also up to the lips and others up to the hair; and I asked the angel and said, "Lord, who are these in the river of fire?" And the angel answered and said to me, "They are neither hot nor cold; for, they were not found either in the number of the righteous or in the number of the wicked; for, they passed the time of their life on the earth, spending some days in prayer but other days in sins and fornications, until their death." And I asked and

Qui sunt hii, domine, dimersi usque ad ienua in igne? Respondens dixit mihi: Hi sunt qui cum exierint de aecclesia inmitunt se in sermonibus alienis disceptare. Histi uero qui dimersi sunt usque ad umbiculum, hi sunt qui cum sumpserunt corpus et sanguinem Christi eunt et fornicant et non cessauerunt a peccatis suis usque quo morerentur. Dimersi autem usque ad labia hi sunt detractores alterutrum conuenientes in aecclesiam dei; usque ad superlicia¹ uero dimersi hii sunt qui innuunt sibi, malignitatem insidiantur proximo suo.

said, "Who are these, Lord, that are sunk up to their knees in the fire?" He answered and said to me, "These are those who, when they come out of the church occupy themselves in disputing with idle talk. But these who are sunk up to the navel are those who, when they have received the body and blood of Christ, go and commit fornication, and did not cease from their sins until they died; and those who are sunk up to their lips are those who slandered one another when they gathered in the church of God; but they that are sunk up to the eyebrows are they that beckon one to another, and privately devise evil against their neighbours."

¹ The MS has *supercilia*.

Visio Pavli 32

Et uidi ad septentrionem¹ locum uariarum et diuersarum penarum repletum uiris et mulieribus, et flumen igneum decurrebat in eum. Conspexi autem et uidi foueas in profundo ualde, et in eas animas plurimas in unum, et erat profunditas loci illius quasi tria milia cubitorum, et uidi eas gementes et flentes et dicentes: Miserere nobis, domine; et nemo misertus est eis. Et interrogauit angelum et dixit: Qui sunt isti, domine? Et respondens angelus dixit mihi: Hii sunt qui non sperauerunt in domino quod possunt abere eum adiutorem. Et interrogauit et dixit: Domine, si fuerint anime iste ante treginta generationes aut quadraginta sic permanentes huna super hun<am>, si mittantur profundius, foueae credo non caper<ent> eos. Et dixit mihi: Aby<s>sus mensuram non habet tra hoc etiam subtussecuta est enim eum <qui> subtus fuerit; et ita est ut si forte aliquis accipiat lapidem et mittat in puteum ualde profundum et post multarum orarum perueniat ad terram, sic est abyssus. Cum enim mittantur illic anime, uix post quingentos annos perueniunt in profundum.

REV. PAUL 32

And I saw on the north a place of sundry and diverse torments, full of men and women, and a river of fire flowed down on them. And I beheld and saw pits exceedingly deep, and in them many souls together, and the depth of that place was as it were three thousand cubits; and I saw them groaning and weeping and saying, "Have mercy on us, Lord." And no man had mercy on them. And I asked the angel and said, "Who are these, Lord?" And the angel answered and said to me, "These are those who did not trust in the Lord that they could have him for their helper." And I inquired and said, "Lord, if these souls continue thus, thirty or forty generations being cast one upon another, if they are cast down yet deeper, I know the pits would not contain them." And he said to me, "The abyss has no measure; for, beneath it there follows also that which is beneath; and so it is that, if a strong man took a stone and cast it into an exceedingly deep well and after many hours it reaches the earth, so also is the abyss. For, when the souls are cast therein, hardly after five hundred years do they come at the bottom."

REV. PAUL 32

¹ The MS has *septentriorem*.

Visio Pavli 33

Ego uero cum audissem ploravi et ingemui super genus hominum. Respondit angelus et dixit mihi: Quare ploras? numquid tu magis misericors es quam deus? cum sit enim deus bonus et scit quoniam sunt pene, patienter fert genus hominum, dimittens unum quemque propria uoluntate facere in tempore quo inhabitat super terram.

REV. PAUL 33

And, when I heard it, I mourned and lamented for the race of men. The angel answered and said to me, "Why do you mourn? Are you more merciful than God? For, inasmuch as God is good and knows that there are torments, he bears patiently with mankind, leaving everyone to do his own will for the time that he dwells on the earth."

Visio Pavli 34

Respexi adhuc in flumine igneo et uidi illic hominem subfocari ab¹ angelos tartarucos abentes in manibus suis ferrum trium angulorum de quo perfodiebant uiscera senis illius: et interrogavi angelum et dixi: Domine, quis est iste senes cui talia ponuntur tormenta? Et respondens angelus dixit mihi: Istum quem uides presbyter fuit qui non consummauit ministerium suum bene; cum erat manducans et bibens et fornicans, offerebat hostiam domino ad sanctum altare elus.

REV. PAUL 34

Yet again, I looked on the river of fire, and I saw there a man caught by the throat² by angels, keepers of hell, having in their hands an iron of three hooks wherewith they pierced the entrails of that old man. And I asked the angel and said, "Lord, who is this old man on whom such torments are inflicted?" And the angel answered and said to me, "He whom you see was a priest who did not fulfil well his ministry; for, when he was eating and drinking and whoring, he offered the sacrifice to the Lord at his holy altar."

REV. PAUL 34

¹ There is clearly a portion of text missing at this point.

² The Coptic text reads: *an old man who was being dragged along, and they immersed him up to the knees. And the angel Aftemeloukhos came with a great fork of fire* (the Syriac is similar); some sentences are lost in the Latin MSS.

Visio Pavli 35

Et uidi non longe alium senem quem adducebant currentes cum festinatione quatuor angeli maligni, et dimiserunt eum usque in genua in flumine igneo, et lapidibus percuciebant eum et uulnerabant faciem eius sicut procella et non permiserunt eum dicere: Miserere mei. Et interrogaui angelum, et dixit mihi: Hunc quem uides episcopus fuit, et non bene consummauit episcopatum suum, qui equidem nomen accepit magnum sed non est ingressus in sanctitatem eius qui dedit ei nomen in omni uita sua, quoniam non fecit iudicium iustum, et uiduas et orfanos non est misertus; nunc autem retributum est ei secundum iniquitatem et opera sua.

REV. PAUL 35

And I saw not far off another old man whom four evil angels brought, running quickly, and they sank him up to his knees in the river of fire, and smote him with stones and wounded his face like a tempest, and suffered him not to say: Have mercy on me. And I asked the angel and he said to me, "He whom you see was a bishop, and he did not fulfil well his bishopric; for, he received indeed a great name but did not enter into the holiness of him that gave him that name all his life; for, he did not give righteous judgement, and did not have compassion on widows and orphans; but now it is recompensed to him according to his iniquity and his doings."

Visio Pavli 36

Et uidi alium hominem in flumine igneo usque ad genua. Erant autem manus eius extensae¹ et sanguine<e> et uermes procedebant ex ore eius et de naribus eius, et erat gemens et plorans et clamans dicebat: Miserere mei, quoniam ego noceor prae ceteris qui sunt in hanc penam. Et interrogaui: Quis est hic, domine? Et dixit mihi: Istum quem uides diaconus fuit qui edebat oblaciones et fornicabatur et rectum non fecit in conspectu dei; propterea incessabiliter persoluit penam istam.

Et inspexi et uidi allatere eius alium hominem quem exhibuerunt cum festinacioni et proicerunt eum in flumine igneo, et erat usque ad ienua; et uenit angelus qui super penas erat, abens nouaculam grandem ignitam, et de ea scindebat labia hominis illius et linguam similiter. Et suspirans ego ploraui, et interrogaui: Quis est iste, domine? Et dixit mihi: Istum quem uides lector fuit et legerat ad populum: ipse autem praecepta dei non seruabat; nunc quoque <persoluit penam propriam.²

REV. PAUL 36

And I saw another man in the river of fire sunk up to the knees; and his hands were stretched out and bloody, and worms issued out of his mouth and his nostrils, and he was groaning and lamenting and crying out, and said, "Have mercy on me; for, I suffer hurt more than the rest that are in this torment." And I asked, "Who is this, Lord?" And he said to me, "This whom you see was a deacon, who ate the offerings and committed fornication and did not do right in the sight of God; so, without ceasing, he pays the penalty."

And I looked and saw beside him another man whom they brought with haste and cast him into the river of fire, and he was there up to the knees; and the angel that was over the torments came, having a great razor, red-hot, and therewith he cut the lips of that man and the tongue likewise. And I sighed and wept and asked, "Who is this man, Lord?" And he said to me, "This that you see was a reader and read to the people; but he kept not the commandments of God; now also he pays his own penalty."

REV. PAUL 36

¹ The MS has *exiensse*.

² The angle-bracket is closed after 2 words of Ch. 37.

Visio Pavli 37

Et uidi¹ aliam multitudinem fouearum in eodem loco, et in medium illius flum<en repletum> multitudine uirorum <et> mulierum, et uermes <co>medebant eos. Ego uero plorani et suspirans interrogauit angelum et dixi: Domine, qui sunt isti? Et dixit mihi: Hii sunt qui usuras usurarum exigentes et confidentes² in diuiciis suis non sperantes in deum, sibi eum adiutorem esse.

Et postea aspexi et uidi alium locum angustum ualde, et erat sicut murus, et in circuitu eius ignis. Et uidi intus uiros hac mulieres manducantes linguas suas, et interrogauit: Qui sunt isti, domine? Et dixit mihi: Hii sunt qui detraunt in aecclesia uerbo dei, non intendentes eo, sed quasi nihil facientes dominum et angelos eius: ideo nunc <si>militer persoluunt³ propriam <p>enam.

REV. PAUL 37

And I saw another multitude of pits in the same place and, in the midst thereof, a river filled with a multitude of men and women, and worms devoured them. But I wept and sighed and asked the angel, "Lord, who are these?" And he said to me, "These are they that extorted usury on usury and trusted in their riches, not having hope in God, that he was their helper."

And, after that, I looked and saw a very strait place, and there was as it were a wall, and round about it fire. And I saw within it men and women gnawing their tongues, and asked, "Who are these, Lord?" And he said to me, "These those who that mocked the word of God in the church, not attending thereto, but as it were making nought of God and of his angels; therefore, now likewise do they pay the due penalty."

REV PAUL 37

¹ This closes the angle-bracket opened at the end of Ch. 36.

² The MS has *contententes*.

³ The MS has *peruoluunt*.

Visio Pavli 38

Et inspexi et uidi alium senem deorsum in fouea, et erat aspectus eius sicut <s>anguis, et interrogavi et dixi: Domine, quis est hic locus? Et dixit mihi: In istam foueam influunt omnes pene. Et uidi uiros ac mulieres dimersos usque ad labia et interrogavi: Qui sunt isti, domine? Et dixit mihi: Hii sunt malefici qui prestiterunt uiris ac mulieribus maleficia magica et non inuenerunt requiescere eos usque dum morirentur.

Et iterum uidi uiros hac mulieres uultu nigro ualde in fouea ignis, et suspiravi <et> ploraui et interrogavi: Qui sunt hii, domine? Et dixit mihi: Hii sunt fornicatores et mouechi qui abent<es> proprias uxores mechatati sunt; similiter et mulieres eodem more mechauerunt abentes proprios uiros; propterea indeficienter persoluunt penas.

REV. PAUL 38

And I looked in and saw another pool¹ beneath in the pit, and the appearance of it was like blood; and I asked and said, "Lord, what is this place?" And he said to me, "Into this pit do all the torments flow." And I saw men and women sunk up to the lips, and asked, "Who are these, Lord?" And he said to me, "These are the sorcerers who gave to men and women magical enchantments, and they found no rest until they died."

And again, I saw men and women of a very black countenance in a pit of fire, and I sighed and wept and asked, "Who are these, Lord?" And he said to me, "These are whoremongers and adulterers who, having wives of their own, committed adultery, and likewise the women of the same sort committed adultery, having their own husbands; therefore, they pay the penalty without ceasing."

REV. PAUL 38

¹ In place of 'pool' (here following James), the *Latin MS* has 'old man'.

Visio Pavli 39

Et uidi illic puellas abentes indumenta nigra et ⁱⁱⁱⁱ angelos metuendos abentes in manibus suis cathenas ignitas, et miserunt eas in ceruicibus earum et duxerunt eas in tenebras: et iterum ego plorans interrogavi angelum: Quae sunt iste, domine? Et dixit mihi: Haec sunt quae cum essent uirgines constitute inquinauerunt uirginitates suas nescientibus parentibus suis; propter quod indeficienter persoluunt penas proprias.

Et iterum aspexi illic uiros ac mulieres incisus manibus et pedibus constitutos ac nudos in locum glacie et niue, et uermes comedebant eos. Videns autem ego ploraui et interrogavi: Qui sunt isti, domine? Et dixit mihi: Hii sunt qui orfanos et uiduas et pauperes nocuerunt et non sperauerunt in dominum, propter quod indeficienter persoluunt proprias penas.

Et respexi et uidi alios pendentes super canela aque, et lingue eorum siccae satis, et multi fructus constituti in conspectu eorum, et non permittebantur sumere ex his, et interrogavi: Qui sunt hii, domine? Et dixit mihi: Hii sunt qui ante constituta ora soluunt ieiunium: propterea indeficienter persoluunt as penas.

Et uidi alios uiros ac mulieres suspensos a superciliis et capillis suis et igneum¹ flumen traebat eos et dixi: Qui sunt hii, domine? Et dixit mihi: Hii sunt comitentes se non propriis uiris ac

REV. PAUL 39

And I saw there girls clad in black raiment, and four fearful angels holding in their hands red-hot chains, and they put them on their necks and led them away into darkness. And again, I wept and asked the angel, "Who are these, Lord?" And he said to me, "These are those who, being virgins, defiled their virginity, and their parents knew it not; therefore, without ceasing, they pay the due penalty."

And again, I saw there men and women with their hands and feet cut off and naked, in a place of ice and snow, and worms devoured them. And, when I saw it, I wept and asked, "Who are these, Lord?" And he said to me, "These are those who injured the fatherless and widows and the poor and trusted not in the Lord; therefore, without ceasing, they pay the due penalty."

And I looked and saw others hanging over a channel of water, and their tongues were exceedingly dry, and many fruits were set in their sight, and they were not suffered to take of them. And I asked, "Who are these, Lord?" And he said to me, "These are those who broke the fast before the time appointed; therefore, without ceasing, do they pay this penalty."

And I saw other men and women hanged by their eyebrows and their hair, and a river of fire drew them, and I said, "Who are these, Lord?" And he said to me, "These are those who

REV. PAUL 39

¹ The MS has *igneos*.

mulieribus sed mecis, et ideo indeficienter persoluunt proprias penas.

Et uidi alios uiros ac <mu>lieres puluerentos, <et> aspectus eorum tanquam <san>guis et erant in <fo>uea picis et sulfor<is> et decurrentes in flumine igneo: et interrogauit: Qui sunt hi, domine? Et dixit mihi: Hi sunt qui fecerunt impietatem Sodome et Gomorre, masculi in masculos, propter quod indeficienter persoluunt penas.

gave themselves not to their own husbands and wives, but to adulterers; and so, without ceasing they pay the due penalty.²

³And I saw other men and women covered with dust, and their appearance was as blood, and they were in a pit of pitch and brimstone and borne down in a river of fire. And I asked, "Who are these, Lord?" And he said to me, "These are those who committed the wickedness of Sodom and Gomorrah, men with men; therefore, they pay the penalty without ceasing."

² The Greek and Syriac MSS omit this paragraph and the Coptic text reads: *And I saw other men and women hung head downwards torches burning before their faces, serpents girt about them devouring them. These are the women that beautified themselves with paints and unguents and went to church to ensnare men.*

³ The Greek, Coptic, and Syriac MSS omit this paragraph.

Visio Pavli 40

Et inspexi et uidi uiros ac mulieres indutos uestimenta clara, cecos oculos abentes, constitutos in foueam, et interrogauit: Qui sunt hi, domine? Et dixit mihi: Hi sunt de gentibus qui fecerunt elemosinas, et dominum deum non cognouerunt, propter quod indeficienter persoluunt proprias penas. Et inspexi et uidi alios uiros ac mulieres super oboliscum igneum, et bestias discerpentes eos, et non permittebantur dicere Miserere nobis, domine: et uidi angelum penarum ualidissime penam superponentem eis et dicentem: Agnoscite¹ filium dei; praedictum est enim uobis, cum legerentur uobis scripturae diuinae non attendebatis; propter quod iustum est iudicium dei; adprehenderunt enim uos actus uestri mali et adduxerunt uos in as penas². Ego autem suspirani et fleui: et interrogauit et dixi: Qui sunt isti uiri et mulieres qui strangulantur in igne et luunt penas? Et respondit mihi: Haec sunt mulieres commaculantes plasmam dei proferentes ex utero infantes, et ii sunt uiri concubentes cum eis. Infantes autem earum interpellant dominum deum et angelos qui super penas erant, dicentes: Nefanda orat genitoribus nostris: ipsi enim commaculauerunt plasma dei, nomen dei abentes, sed praecepta eius non obseruantes dederunt nos in escam canibus et in

REV. PAUL 40

And I looked and saw men and women clad in white apparel, and their eyes were blind, and they were set in a pit, and I asked, "Who are these, Lord?" And he said to me, "These are they of the heathen that gave alms and knew not the Lord God; therefore, without ceasing, they pay the due penalty." And I looked and saw other men and women on a spit of fire, and beasts tearing them, and they were not suffered to say, "Lord, have mercy on us." And I saw the angel of the torments⁴ laying most fierce torments on them and saying, "Acknowledge the Son of God. For, it was told you before but, when the scriptures of God were read to you, you paid no heed; therefore, the judgement of God is just; for, your evil doings have taken hold of you and brought you into these torments." But I sighed and wept, and I inquired and said, "Who are these men and women that are strangled in the fire and pay the penalty?" And he answered me, "These are the women that defiled the creation of God when they brought forth children from the womb, and these are the men that lay with them. But their children appealed to the Lord God and to the angels that are over the torments, saying: Avenge us of our parents; for, they have defiled the creation of God. Having the name of God, but not observing his commandments, they gave us for food to dogs

REV. PAUL 40

¹ The MS has *Magnum et scire*.

² The MS has *asperas*.

⁴ For 'the angel of the torments', the Coptic text has 'Aftemeloukhos'.

conculcationem porcis: alios proiecerunt in flumine. Infantes autem illi traditi sunt angelis tartari qui erant super penas, ut ducerent eos in locum spaciosum misericordiae. Patres autem et matres eorum strangulabantur in perpetuam penam.

Et post haec uidi uiros ac mulieres indutos pannis picem plenis et sulforem ignis, et erant drachones circumuoluti collis eorum et umeris et pedibus, et contenebant eos angeli abentes ignea cornua et percuciebant eos et cludebant nares eorum dicentes eis: Quare non cognouistis tempus in quo iustum erat uos penitere et deseruire deo, et non fecistis? Et interrogauit: Qui sunt isti, domine? Et dixit mihi: Hii sunt qui uidentur abrenunciare deo, abitum nostrum induentes, sed impedimenta mundi fecerunt eos miseros non exhibendas agapes, et uiduas et orfanos non sunt miserti; aduenam et peregrinum non susceperunt neque oblacionem offerentes et proximo non sunt miserti: oracio autem eorum nec una die pura ascendit ad dominum deum; multa autem impedimenta mundi detenuerunt eos et non potuerunt rectum facere in conspectu dei, et angeli circumdabant eos in locum penarum. Videbant autem eos qui erant in penis et dicebant eis: Nos quidem secu<lo> uiuentes negleximus <deum>, et quidem uos similiter e<gis>tis; sicut et nos quidem cum in

and to be trampled on by swine, and others they cast into the river⁵. But those children were delivered to the angels of Tartarus⁶ that they should bring them into a spacious place of mercy; but their fathers and mothers were strangled in everlasting torment.”

And, thereafter, I saw men and women clad in rags full of pitch and brimstone of fire, and there were dragons twined about their necks and shoulders and feet, and angels having horns of fire constrained them and smote them and closed up their nostrils, saying to them, “Why did you not know the time wherein it was right for you to repent and serve God, and you did not?” And I asked, “Who are these, Lord?” And he said to me, “These are they that seemed to renounce the world⁷, wearing our garb, but the snares of the world made them to be miserable; they showed no charity and had no pity upon the widows and fatherless; the stranger and pilgrim they did not take in, neither offered one oblation nor had pity on their neighbour; and their prayer did not go up even one day pure to the Lord God; but the many snares of the world held them back, and they were not able to do right in the sight of God. And the angels carried⁸ them about into the place of torments; and they that were in torments saw them and said to them: We, indeed, when we lived in the world, neglected God, and you did so likewise. And we, when we were in the

⁵ The Coptic text adds: *and did not permit us to grow up into righteous men and to serve God.*

⁶ The Greek MSS have ‘to an angel’.

⁷ In place of ‘world’, here following James, the Latin MS has ‘God’.

⁸ For ‘carried’, the Latin MS reads ‘surrounded’.

seculo esse<mus> sciebamus uos peccatores esse. Vos autem dicebimini: Hii sunt iusti et serui dei; nunc cognouimus quoniam uocati estis nomen domini; propter quod et ipsi soluunt³ proprias penas.

Et suspirans fleui, et dixi: Ve hominibus, ue peccatoribus, ob quid nati sunt? Et respondens angelus dixit mihi: Quare ploras? numquid tu magis misericors es quam dominus deus qui est benedictus in secula, qui constituit iudicium et dimisit unumquemque in propria uoluntate eligere bonum et malum et facere quod ei placet? Aduc iterum ploraui uadissime, et dixit mihi: <P>loras, cum aduc necdum uideris maiora supplicia? Sequere me, et uidebis orum maiora septies.

world, knew that we were sinners, but of you it was said: These are righteous and servants of God; now we know that you were only called by the name of the Lord. Therefore, they also pay the due penalty."

And I sighed and wept and said, "Woe to men! Woe to the sinners! To what end were they born?" And the angel answered and said to me, "Why do you weep? Are you more merciful than the Lord God, who is blessed for ever, who has established the judgement and left every man of his own will to choose good or evil and to do as pleases him?" Yet again, I wept very sorely, and he said to me, "You weep when, as yet, you have not seen the greater torments. Follow me, and you shall see sevenfold greater than these."

³ The MS has *soluuntur*.

Visio Pavli 41

Et tulit me a septentrionale et statuit me super puteum, et inueni eum signatum septem signaculis: et respondens angelus qui mecum est dixit angelo loci illius: Aperi os putei, ut dilectissimus dei Paulus expectet, quia data est ei potestas ut uideat omnes penas inferni. Et dixit mihi angelus: Longe sta, ut ualeas sustinere fetorem loci istius. Cum ergo apertus fuisset puteus, statim surrexit ex eo fetor quidam durus et malignus ualde, qui superaret omnes penas; et respexi in puteo et uidi massas igneas ex omni parte ardentis, et angustia, et angustum erat in ore putei ad capiendum unum hominem solum. Et respondit angelus et dixit mihi: Si quis missus fuerit in hunc puteum abyssi et signatum fuerit super eum, nunquam¹ commemoratio eius fit in conspectu patris et filii et spiritus sancti et sanctorum angelorum. Et dixi: Qui sunt hii, domine, qui² mituntur in hunc puteum? Et dixit mihi: Ii sunt quicumque non confessus fuerit Christum uenisse in carne et quia genuit eum Maria uirgo, et quicumque panis et calicis eucharistiae benedictionis non esse hoc corpus et sanguinem Christi.

REV. PAUL 41

And he took me from the north³ and set me over a well, and I found it sealed with seven seals. And the angel that was with me answered and said to the angel of that place, "Open the mouth of the well, that Paul the dearly beloved of God may behold; for, power has been given to him to see all the torments of hell." And the angel said to me, "Stand afar off, that you may be able to endure the stench of this place." When, therefore, the well was opened, straight away there arose out of it a stench hard and evil exceedingly, which surpassed all the torments; and I looked into the well and saw masses of fire burning on every side, and anguish, and there were straits in the mouth of the pit so as to take but one man in. And the angel answered and said to me, "If any is cast into the well of the abyss and it is sealed over him, there shall never be remembrance made of him in the presence of the Father and the Son and the Holy Ghost or of the holy angels." And I said, "Who are they, Lord, that are cast into this well?" And he said to me, "They are whoever does not confess that Christ is come in the flesh and that the Virgin Mary bore him and whoever says of the bread and the cup of blessing of the Eucharist that it is not the body and blood of Christ."

REV. PAUL 41

¹ The MS has *nunc quam*.

² The MS has *que*.

³ The Syriac text has 'to the west'.

Visio Pavli 42

Et respexi ad septentrionem in hocchasum et uidi illic uermem inquietum, et in eo loco erat stridor dencium: abeba<n>t autem uermes mensura cubitum unum, et capita duo erant in eis: et uidi illic uiros ac mulieres in frigore et stridor<e> dencium. Et interrogauit et dixi: Domine, qui sunt hii in hoc loco? Et dixit mihi: Hii sunt qui dicunt quoniam Christus non resurrexit a mortuis et quoniam haec caro non resurgit. Et interrogauit et dixi: Domine, non est ignis neque calor in hoc loco? Et dixit mihi: In hoc loco aliud nihil est nisi frigus et niues: et iterum dixit mihi: Etiam si so oriatur super eos, non calefiunt propterea superabundans frigus loci istius et niues.

Haec autem audiens extendi¹ manus meas et fleui et suspirans iterum dixi: Melius erat nobis si non fuisset nati nos omnes qui sumus peccatores.

REV. PAUL 42

And I looked from the north to the west and saw there the worm that sleeps not and, in that place, was gnashing of teeth. And the worms were of the measure of one cubit, and on them were two heads; and I saw there men and women in cold and gnashing of teeth. And I asked and said, "Lord, who are they that are in this place?" And he said to me, "These are they who say that Christ did not rise from the dead and that this flesh does not rise again." And I inquired and said, "Lord, is there no fire nor heat in this place?" And he said to me, "In this place is nothing else but cold and snow." And again, he said to me, "Even if the sun² rose on them, they would not be warmed, because of the excessive cold of this place, and the snow."

And, when I heard this, I spread forth my hands and wept and sighed, and again I said, "It were better for us if we had not been born, all we that are sinners."

REV. PAUL 42

¹ The MS has *extenderant*.

² The Coptic text has 'seven suns'.

Visio Pavli 43

<Cum autem ii> qui erant in eodem loco uiderunt me flentem cum angelo, clamauerunt et ipsi <et> fleuerunt dicentes: Domine deus, miserere nobis. Et post haec uidi celum apertum, et Michael archangelum descendentem de celum et cum <eo> omnis exercitus angelorum, et peruenerunt ad eos qui erant in penis constituti: et videntes eum iterum flentes clamauerunt et dixerunt: Miserere nobis, Michael archangele, miserere nobis et generi humano, quia propter tuas oraciones stat terra. Vidimus nunc iudicium, et cognouimus filium dei. Inpossibile nobis fuit ante aec pro hoc orare, quam incederimus in hoc loco. Audiuimus enim quia esset iudicium priusquam exiremus de mundo, set impedimenta et uita saecularis <n>os penitere non sinucrunt. <Et> respondit Michael et dixit: Audite Michaelo loquente: ego sum qui consisto in conspectu dei omne ora. Vinit dominus in cuius consisto conspectu quia non intermitto uno die uel una nocte orans indeficienter pro ienere humano; et ego quidem oro pro eis qui sunt super terram. Ipsi autem non cessant facientes iniquitatem et fornicationes, et non adferunt mihi¹ in bono constituti in terris: et uos consumpsistis² tempus in uanitate in quo debuistis penitere. Ego autem oraui semper sic et nunc deprecor ut mittat deus ros et pluuiam destinetur super

REV. PAUL 43

But, when they that were in that place saw me weeping, with the angel, they also cried out and wept, saying, "Lord God, have mercy on us." And, after that, I saw the heaven open and Michael the archangel coming down out of heaven, and with him all the host of the angels; and they came even to them that were set in torment. And, when they saw them, they wept again and cried out and said, "Have mercy on us, you Michael, archangel, have mercy on us and on the race of men; for, it is by your prayers that the earth stands. We have now seen the judgement and have known the Son of God. It was not possible for us to pray for this before we came into this place; for, we heard that there was a judgement, before we departed out of the world, but the snares and the life of the world suffered us not to repent." And Michael answered and said, "Listen when Michael speaks! I am he that stands in the presence of God always. As the Lord lives, before whose face I stand, I cease not for one day nor one night to pray continually for the race of men; and I indeed pray for them that are on earth; but they do not cease committing wickedness and fornication. And they do not bring forth anything good while they are on earth; and you have wasted in vanity the time wherein you ought to have repented. But I have prayed always, and now I entreat that God would send dew and that rain may be sent on the earth

REV. PAUL 43

¹ We should probably read *nihil*.

² The MS has *contempsistis*.

terram, et iam peto quo usque et terra producat³ fructos suos et qui<dem> dico quoniam si quis modicum boni fecerit, ego agonizabo pro illo, protegens eum quo usque euadat iudicium penarum. Vbi sunt ergo oraciones uestre? ubi penitenciae uestre? perdidistis tempus contempte. Tunc autem flete et ego flebo uobiscum et qui mecum sunt angeli cum dilectissimo Paulo si forte misereatur misericors deus ut det uobis refrigerium. Audientes autem illi uerba aec exclamauerunt et fleuerunt ualde et dixerunt una uoce omnes: Miserere nobis, filius dei. Et suspirauit ego Paulus et dixi: Domine deus, miserere plasmae tuae, miserere filiis omnium, miserere imagini tue.

and still I pray until the earth yields her fruits; and I say that if any man does but a little good, I will strive for him and protect him until he escapes the judgement of torment. Where then are your prayers? Where are your repentances? You have lost the time despicably. Yet now weep, and I will weep with you, and the angels that are with me, together with the dearly beloved Paul, if perchance the merciful God will have pity and grant you refreshment." And, when they heard these words, they cried out and wept sorely, and all said with one voice, "Have mercy on us, O Son of God." And I, Paul, sighed and said, "O Lord God, have mercy on your creature, have mercy on the children of men, have mercy on your image."

³ The MS has *perducat*.

Visio Pavli 44

Ego aspexi et uidi mouere celum uelut arborem a uento comotam: subito autem proiecerunt se in faciem in conspectu throni: et uidi xx · III^{or} seniores et III^{or} milia¹ adorancia deo, et uidi altare et uelamen et thronum, et erant omnia exultancia: et eleuatus est fumus odoris boni iusta altare throni dei, et audiui uocem dicentis: Cui<us> rei gratiam deprecamini, nostri angeli, nostrique ministri? Et exclamauerunt dicentes: Deprecamur uidentes multam bonitatem tuam in genere umano. Et post haec uidi filium dei descendentem de celo, et erat diadema in capite eius. Videntes autem eum qui constituti erant in penis exclamauerunt omnes una uoce dicentes: Miserere, filius dei excelse; tu es qui omnibus refrigerium praestitisti in celis et in terra, et nobis similiter miserere: ex quo enim uidi<mus> te, refrigerium abuim<us>. Et exiuit uox a filio dei per omnes penas dicens: Aequid opus fecistis ut postuletis a me refrigerium? Sanguis meus propter uos fusus est, et nec sic penituistis: propter uos coronam de spinis in capite meo portauit; pro uobis alapas in maxillas meas accepi, et nec sic penituistis. Aquam petiui pendens in crucem, et dederunt mihi acetum cum felle mixtum: lancea aperuerunt latus meum dextrum²: propter nomen meum seruos meos prophetas et iustos hocciderunt; et in his omnibus dedi uobis

REV. PAUL 44

I beheld and saw the heaven shake like a tree that is moved by the wind; and suddenly they cast themselves down on their faces before the throne; and I saw the twenty-four elders and the four beasts worshipping God; and I saw the altar and the veil and the throne, and all of them were rejoicing, and the smoke of a sweet odour rose up beside the altar of the throne of God; and I heard a voice saying, "For what cause do you entreat me, our angels, and our ministers." And they cried out, saying, "We entreat you, beholding your great goodness to mankind." And thereafter, I saw the Son of God coming down out of heaven, and on his head was a crown. And, when they who were in torments saw him they all cried out with one voice, saying, "Have mercy on us, O exalted Son of God; you are he that have granted refreshment to all that are in heaven and earth; have mercy on us likewise; for, since we beheld you, we have been refreshed." And there went forth a voice from the Son of God throughout all the torments, saying, "What good works have you done that you should ask of me refreshment? My blood was shed for you, and not even so did you repent; for your sake, I bore a crown of thorns on my head; for you, I received buffets on my cheeks and not even so did you repent. I asked for water when I hanged on the cross and they gave me vinegar mingled with gall; with a spear they opened my right side; for my name's sake have they slain my servants the

REV. PAUL 44

¹ We should most probably read *animalia*.

² The MS has *destructum*.

locum penitencie, et nolulistis. Nunc uero, propter Michaelum archangelum testamenti mei, et qui cum ips^o sunt angeli, et propter Paulum delectissimum meum, quem nolo contristare, propter fratres uestros qui sunt in mundo et offerunt oblaciones, et propter filios uestros, quoniam sunt in his praecepta mea, et magis propter meam ipsius bonitatem,—in die enim qua resurrexi a mortuis, dono uobis omnibus qui estis in penis noctem et diem refrigerium in perpetuum. Et exclamauerunt omnes et dixerunt: Benedicimus te, filius dei, quia donasti nobis noctem et diem refeccionem. Melius est enim nobis refrigerium die uⁿius super omne tempus uite nostre quod fuimus super terram: et si manifeste cognouisemus quoniam propositus hic est qui peccant, aliut laboris nihil omnino operati essemus, nihil negociati fuisemus et nullam iniquitatem fecissemus: quod opus fuit nobis nasum in mundo? hic enim superbia nostra comprehensa est que ascendit de ore nostro aduersus proximum, molestia ac nimiae angustie nostrae et lacrimae et uermes qui sub nos sunt, et magis peiora nobis sunt quam pene que decinemus† nos. Haec illis loquentibus irati sunt aei angeli maligni et penarum, dicentes: Vsque quo plorastis et suspirastis? non enim abuistis misericordiam. Est enim aec iudicium dei qui non fecit misericordiam. Anc autem magnam percepistis gratiam nocte et die dominice

prophets, and the righteous; and for all these things I gave you a place of repentance, and you would not. Yet now, because of Michael the archangel of my covenant and the angels that are with him, and because of Paul my dearly beloved whom I would not grieve, and because of your brothers that are in the world and offer oblations, and because of your sons, for in them are my commandments, and yet more because of my own goodness; on that day whereon I rose from the dead I grant to all you that are in torment refreshment for a day and a night for ever.” And all they cried out and said, “We bless you, O Son of God, that you have granted us rest for a day and a night; for, better to us is the refreshment of one day than the whole time of our life wherein we were upon earth; and, if we had known clearly that this place was appointed for them that sin, we should have done none other work whatever, neither traded nor done any wickedness. For, what profit was our pride in the world?³ For this our pride is taken captive, which came up out of our mouth against our neighbour;⁴ and this pain and our sore anguish and tears and the worms that are under us, these are worse to us than the torments that we suffer.”⁵ And, as they thus spoke, the angels of torment and the evil angels were wroth with them and said, “How long have you wept and sighed? For, you have had no mercy. For, this is the judgement of God on him that has not had mercy. Yet have you received this great grace, even refreshment for the night and

³ The Coptic text reads: *What profit was it to us to be born into the world?*

⁴ The Coptic text reads: *our life is like the breath of our mouth.*

⁵ This hardly makes sense but the Coptic text agrees; it should perhaps be ‘*these are worse than not to have been born*’.

refrigerium propter Paulum dilectissimum dei qui descendit ad uos.

day of the Lord's Day, because of Paul the dearly beloved of God who has come down to you."

Visio Pavli 45

Et post aec dixit mihi angelus: Vidisti aec omnia? Et dixi: Ita, domine. Et dixit mihi: Sequere me, et ducam te in paradiso et uideant te qui illic sunt iusti, ecce enim sperant te uidere et parati sunt obuam tibi uenire in gaudio et exultacione. Et secutus sum angelum impetu spiritus sancti,¹ et posuit me in paradiso et dixit mihi: Hic est paradus in quo errauit Adam et mulier eius. Ingressus sum autem in paradisum, et uidi initium aquarum, et erat innuens mihi angelus et dixit mihi: Aspice, inquit, aquas; hic est enim fluius Physon qui circuit² omnem terram Euillae, et alius est Geon qui circuit totam terram Egypti et <E>thiopie, et alius est Thigris qui est contra Assirios, et alius est Eufrates qui inrigat terram Mesophothamiae. Ingressus autem interius uidi arborem plantatum de cuius radicibus aque emanabant, et erat ex ac inicum IIII^{or} fluminum: spiritus autem dei requiescebat super arborem illam, et cum flasset spiritus, eflabant aque, et dixi: Domine, arbor aec ipsa est que fluet aquas? Et dixit mihi: Quia ab inicio, priusquam celum et terra manifestarentur, erant autem omnia inuisibilia, spiritus [autem] dei ferebatur super aquas; ex quo autem praeceptum dei apparuit celum et terram, spiritus requieuit super arborem hunc: propterea cum flauerit spiritus emanant aque ex

REV. PAUL 45

And, after these things, the angel said to me, "Have you seen all these things?" And I said, "Yes, Lord." And he said to me, "Follow me, and I will bring you into Paradise, that the righteous who are there may see you; for, behold, they hope to see you, and are ready to come and meet you with joy and exultation." And I followed the angel in the swiftness of the Holy Ghost, and he set me in Paradise and said to me, "This is Paradise, wherein Adam and his wife erred." And I entered into Paradise and saw the head of the waters, and the angel beckoned to me and said to me, "Behold," says he, "these waters; for, this is the river Phison that compasses about all the land of Evila, and this other is Geon that goes about all the land of Egypt and Ethiopia, and this other is Tigris that is over against the Assyrians, and this other is Euphrates that waters the land of Mesopotamia." And I entered in further and saw a tree planted, out of whose roots flowed waters, and out of it was the beginning of the four rivers, and the Spirit of God rested on that tree; and, when the spirit breathed, the waters flowed forth; and I said, "Lord, is this tree that which makes the waters flow?" And he said to me, "Because in the beginning, before the heaven and the earth were made to appear, and all things were invisible, the Spirit of God moved on the waters; but since by the commandment of God the heaven and the earth appeared the spirit has rested on this tree; therefore, when the spirit breathes, the waters flow out

REV. PAUL 45

¹ The MS has *impetum spiritum sanctum*.

² The MS has *currit*.

arbore. Et tenuit mihi manum et duxit me iuxta arborem cognoscende bone et male; et dixit: Haec est arbor per quem mors ingressa est in saeculo et ex ea accipiens a muliere sua Adam manducauit et ingressa est mors in mundo. Et ostendit mihi aliam arborem in medio paradisi, et ait ad me: Haec est arbor uite.

from the tree." And he took hold of my hand and led me to the tree of the knowledge of good and evil, and said, "This is the tree whereby death entered into the world, and Adam taking of it from his wife ate, and death entered into the world." And he showed me another tree in the midst of Paradise and said to me, "This is the tree of life."

Visio Pavli 46

Me autem adhuc intendente lignum, uidi uirginem a longe uenientem et ducentos angelos ante ipsam hymnos dicentes: et interrogauit et dixit: Domine, que est ista in tanta gloria ueniens? Et dixit mihi: Haec est Maria uirgo mater domini. Veniens autem iuxta salutauit me et dixit: Aue, Paule, dilectissime dei et angelorum et hominum. Omnes enim sancti precati sunt filium meum Ihesum qui est dominus meus, ut uenires hic in corpore ut uiderent te priusquam exires de saeculo: et dixit eis dominus: Sustinete et patienter agite; adhuc modicum et uidebitis eum et erit in aeternum uobiscum: et iterum communiter omnes dixerunt ei: Ne contristes nos; uolumus eum uidere enim in carne constitutum, per hunc enim glorificatum est nomen tuum in saeculo ualde, et uidimus quia omnia opera substullit minorum siue maiorum; ab aduenientibus enim in haec nos condiscimus dicentes: Quis est hic qui direxit uos in mundo? Et retullerunt nobis: Est quidam in mundo cuius nomen est Paulus; hic Christum adnunciat praedicans, et credimus quia per uirtute[m] et dulcedinem sermonum eius ingressi sunt multi in regno. Ecce ipsi omnes iusti sunt retro me uenientes obuiam tibi. <Tibi> dico autem, Paule, quia ego prior obuiam eius¹ ueni eis qui fecerunt uoluntatem filii mei et domini mei Ihesu Christi, ego prior obuiam uado eis et non dimitto eos esse tanquam peregrinos usque quo in pace occurrunt.

REV. PAUL 46

And as I yet looked at the tree, I saw a virgin coming from afar off, and two hundred angels before her singing hymns; and I inquired and said, "Lord, who is this that comes in such glory?" And he said to me, "This is Mary the virgin, the mother of the Lord." And she came near and saluted me, and said, "Hail, Paul, dearly beloved of God and angels and men. For, all the saints have besought my son Jesus who is my Lord, that you should come here in the body that they might see you before you departed out of the world. And the Lord said to them, "Wait and be patient; yet a little while, and you shall see him, and he shall be with you for ever." And again, they all with one accord said to him, "Grieve us not; for, we desire to see him while he is in the flesh; for, by him has your name been greatly glorified in the world and we have seen that he has excelled all the works whether of the lesser or the greater. For, we inquire of them that come hither, saying: Who is he that guided you in the world?" And they have told us, "There is one in the world whose name is Paul; he declares Christ, preaching him, and we believe that by the power and sweetness of his speech many have entered into the kingdom." Behold, all the righteous are behind me, coming to meet you. But I say to you, Paul, that for this cause I come first to meet them that have performed the will of my son and my Lord Jesus Christ, even I come first to meet them and leave them not as strangers until they meet with him in peace."

REV. PAUL 46

¹ The Latin, *eius gratia*, translates τούτου χάριν.

Visio Pavli 47

Adbuc ea loquente uidi tres uenientes a longe pulcros ualde speciae Christi, et imagines eorum fulgentes, <et> angelos ipsorum, et interrogauit: Qui sunt hii, domine? Et dixit mihi: Nescis eos? Et dixi: Nescio, domine. Et respondit: Hii sunt patres populi, Abraham, Hysaac, et Iacob. Et uenientes iuxta salutauerunt me et dixerunt: Aue, Paule, dilectissime dei et hominum ; beatus est qui uim sustinet propter dominum. Et respondit mihi Abraham <et> dixit: Hic est filius meus Hysaac, et Iacob dilectissimus meus, et cognouimus dominum et secuti sumus eum; beati omnes qui crediderunt uerbo tuo, ut possint hereditare regnum dei per laborem, abrenunciacione et sanctificatione et humilitate et caritate et mansuetudine et recta fide ad dominum ; et nos quoque abuimus deuocionem ad dominum quem tu praedicas testamento ut omnes¹ anime credencium ei adsistamus et ministremus sicut patres ministrant filiis suis.

Adhue eos loquentes uidi alios a longe xii uenientes in honore et interrogauit: Qui sunt hii, domine? et dixit: Hii sunt patriarche. Et accedentes salutauerunt me et dixerunt: Aue, Paule, dilectissime dei et hominum: dominus non contristauit nos, ut uiderimus te adhuc in corpore constitutum priusquam exires de mundo. Et subgerubat mih<i> unusquisque nomen suum secundum ordinem, de Ruben usque Benjamin, et dixit

REV. PAUL 47

While she was yet speaking, I saw three men coming from afar, very beautiful, after the appearance of Christ, and their forms were shining, and their angels; and I asked, "Who are these, Lord?" And he answered, "These are the fathers of the people, Abraham, Isaac, and Jacob." And they came near and greeted me, and said, "Hail, Paul, dearly beloved of God and men; blessed is he that endures violence for the Lord's sake." And Abraham answered me and said, "This is my son Isaac, and Jacob my best beloved, and we knew the Lord and followed him. Blessed are all they that have believed your word that they may inherit the kingdom of God by labour and self-sacrifice and sanctification and humility and charity and meekness and right faith in the Lord; and we also had devotion to the Lord whom you preach, covenanting that we will come to every soul of them that believe in him, and minister to him as fathers minister to their sons."

While they yet spoke, I saw twelve men coming from afar with honour, and I asked, "Who are these, Lord?" And he said, "These are the patriarchs." And they came and saluted me and said, "Hail, Paul, dearly beloved of God and men. The Lord has not grieved us, that we might see you yet being in the body, before you left the world." And every one of them signified his name to me in order, from Ruben to Benjamin;

REV. PAUL 47

¹ The MS has *omni*.

mihi Ioseph: Ego sum qui fui uenditus: dico autem tibi, Paule, qui<a> omnia quecunque mihi fecerunt fratres mei, in nullo maliciose egi cum eis neque in omni labore quem inposuerunt mihi, neque in omnibus lesum sum eos ab his a mane usque ad uesperam; beatus est ille qui nocetur quid propter dominum et sustinuit, quia dominus retribuet ei multipliciter cum exierit de mundum.

and Joseph said to me, "I am he that was sold; and I say to you, Paul, that for all that my brothers did to me, in nothing did I deal evilly with them, not in all the labour which they laid upon me, nor did I hurt them in anything² from morning until evening. Blessed is he that is hurt for the Lord's sake and has endured, for the Lord will recompense him manifold more when he departs out of the world."

² The Coptic text has 'kept no evil thought against them'.

Visio Pauli 48

Adhuc eo loquente, uidi alium a longe uenientem pulcrum et angelos eius hymnos dicentes, et interrogauit: Quis est hic, domine, pulcher uultu? Et dicit mihi: Non cognoscis eum? Et dixi: Non, domine. Et dixit mihi: Hic est Moyses legis dator, cui deus legem dedit. Et iuxta me factus statim fleuit, et post aec salutauit me; et dixi ei: Quid ploras? audi enim quia tu superas omnem hominem in mansuetudine. Et respondit dicens: Fleueo ego pro his de quibus plantaui cum labore, quia fructum non attulerunt, nec aliquis proficit de eis; et uidi omnes oues quas pascebam quia dispersi sunt et facti sunt quasi non abentes pastorem, et quia omnes labores quos pertuli propter filios Israel ad nihilum disputati <sunt,> et quantascunque uirtutes feci in medio illorum et non intellexerunt, et miror quia alienigine et non circumcisi et idola adorantes conuertentes ingressi sunt in repromissa dei, Israel autem non est ingressus; et iam dico tibi, frater Paule, quia in illa hora quando populus suspendit Ihesum quem tu praedicas, quia pater deus omnium qui dedit mihi legem et Michael et omnes angeli et archangeli et Abraham et Hysaac et Iacob et omnes iusti fleuerunt super filium dei suspensum in crucem. Adtendebant in me in illa hora omnes sancti intuentes et dicebant mihi: Vide, Moyses, quid fecerunt filio dei de populo tuo. Propterea tu beatus es, Paule, et beata generacio et gens qui credidit uerbo tuo.

REV. PAUL 48

While he yet spoke, I saw another coming from afar, beautiful, and his angels singing hymns, and I asked, "Who is this, Lord, who is fair of face?" And he said to me, "Do you not know him?" And I said, "No, Lord." And he said to me, "This is Moses the lawgiver, to whom God gave the law." And, when he was near me, straight away he wept and, after that, he greeted me; and I said to him, "Why do you weep? For, I have heard that you excel all men in meekness." And he answered, saying, "I weep for those whom I planted with much labour; for, they have borne no fruit, neither does any of them do well. And I have seen all the sheep whom I fed that they are scattered and become as having no shepherd, and that all the labours that I have endured for the children of Israel are come to nought, and however great wonders I did in their midst, they understood not; and I marvel how the strangers and uncircumcised and idolaters are converted and entered into the promises of God, but Israel has not entered in; and now I say to you, O brother Paul, that in that hour when the people hanged up Jesus whom you preach, God the Father of all, who gave me the law, and Michael and all the angels and archangels, and Abraham and Isaac and Jacob and all the righteous wept over the Son of God that was hanged on the cross. And, in that hour, all the saints waited on me, looking on me and saying: Behold, Moses, what they of your people have done unto the Son of God. Therefore, blessed are you O Paul, and blessed is the generation and people that believed your word."

Visio Pavli 49

Adhuc eo loquente uenerunt alii duodecim et uidentes me dixerunt: Tu es Paulus glorificatus in celo et super terram? Et respondi et dixi: Quid estis uos? Respondit primus et dixit: Ego sum Esayas cui secavit Manasses <c>aput serra linnea. Et secundus similiter ait: Ego sum Hieremias qui lapidatus sum a filiis Israel et interfectus¹. Et tercius dixit: Ego sum Ezechiel quem traxerunt per pedes filii Israel super petram in montem dum ad usque excuterent cerebrum meum² foris, et omnes hos labores pertullimus, uolentes salua<re> filios Israel; et dico tibi quia post labores quos intulerunt mihi proiciebam me in faciem meam in conspectu domini orans pro eis curuans genua usque in secunda<m> horam dominice, usque quo uenerit Michael et eleuaret me de terra. Beatus es tu, Paule, et beata gens quae credidit per te.

His autem transeuntibus, uidi alium pulcrum facie, et interrogauit: Quis est hic, domine? Qui cum uidisset me, gauisus est, et dixit mihi: Hec est Lot qui in Sodoma iustus inventus est. Et adproprians salutauit me et dixit: Beatus es tu, Paule, et beata generatio quam administrasti. Et respondens dixi ei: Tu es Loth qui in Sodoma <iu>stus inventus es? Et dixit: Ego suscepi angelos in domo mea peregrinos et quando uoluerunt de ciuitate uiolare eos,

REV. PAUL 49

While he yet spoke, there came another twelve and saw me and said, "Are you Paul who is glorified in heaven and on earth?" And I answered and said, "Who are you?" The first answered and said, "I am Esaias whose head Manasses cut with a wood-saw." And the second said likewise, "I am Jeremias who was stoned by the children of Israel, and slain." And the third said, "I am Ezechiel, whom the children of Israel dragged by the feet over the stones in the mountain until they scattered my brains abroad; and all of us endured these labours, desiring to save the children of Israel; and I say to you that, after the toils they laid on me, I would cast myself down on my face before the Lord, praying for them and bowing my knees unto the second hour of the Lord's day, even until Michael came and raised me up from the earth. Blessed are you, Paul, and blessed is the people that has believed through you."

And, as they passed by, I saw another, fair of countenance and asked, "Who is this, Lord?" And, when he saw me, he was glad and he said to me, "This is Lot, who was found righteous in Sodom." And he came near and greeted me and said, "Blessed are you, Paul, and blessed is the generation to whom you have ministered." And I answered and said to him, "Are you Lot, that was found righteous in Sodom?" And he said, "I entertained angels in my house as strangers and, when they of the city would have done them violence, I offered them my two daughters,

REV. PAUL 49

¹ The MS has *interiectus*.

² The MS has *ad usque omnterent pede[m] meu[m]*.

obtuli ei<s> duas filias meas uirgines que nundum nouerant uiros, et dedi eis dicens: Vt imini quemadmodum uultis, tantum uiris his nihil faciatis male; propter hoc introierunt sub tectum domus meae. Ideo ergo confidere debemus et scire quia si quid fecerit unusquisque, deus retribuit eis multipliciter cum uenerint ad eum. Beatus es tu, Paule, et beata gens qui crediderit uerbo tuo.

Cum ergo quieuisset loqui mihi, uidi alium a longe uenientem pulcrum ualde faciae subridentem, et angelos <eius hymnos dicentes: et dixi angelo qui mecum erat: Ergo angelum> unus quisque iustorum abet socium? Et dicit mihi: Unusquisque sanctorum³ abet proprium adsistentem et hymnum dicentem et non recedit alter ab alio. Et dixi: Quis est hic, domine? Et dixit: Hic est Iob. Et accedens salutauit me et dixit: Paule frater, magnam laudem habes apud deum et homines. Ego autem sum Iob qui multum laboraui .xxx. annorum tempus ex ichore plagae; et quidem inter inicia uulnera que exiebant de corpore meo erant sicut grana tritici. Tercia uero die facti sunt sicut pes asini; uermes autem qui cadebant ⁱⁱⁱⁱ^{or} digitos longitudinem: et apparuit mihi tercio diabolus <et> dicit mihi: Dic uerbum aliquid in dominum et morere. Ego dixi ad eum: Si sic est uoluntas dei ut permaneam in plaga omne tempus uite meae usque quo moriar, non quiescam benedicens dominum deum, et plus mercedem accipiam. Scio enim quia labores saeculi istius nihil sunt ad

virgins, that had never known man, and gave them to them, saying: Use them as you will, only do no ill to these men; for, they have they entered under the roof of my house. Therefore, ought we to have confidence, and know that whatsoever any man has done, God recompenses him manifold more when he comes (they come) to him. Blessed are you Paul and blessed is the generation that has believed your word."

When, therefore, he had ceased speaking to me, I saw another coming from afar off, very beautiful in the face, and smiling, and his angels singing hymns, and I said to the angel that was with me, "Has, then, every one of the righteous an angel for his fellow?" And he said to me, "Every one of the saints has his own, that stands by him and sings hymns, and the one departs not from the other." And I said, "Who is this, Lord?" And he said, "This is Job." And he drew near and greeted me and said, "Brother Paul, you have great praise with God and men. Now I am Job, who suffered much for the season of thirty years by the issue of a plague, and in the beginning the blains that came forth of my body were as grains of wheat; but on the third day they became like an ass's foot, and the worms that fell from them were four fingers long; and thrice the devil appeared to me and said to me: Speak a word against the Lord and die. But I said to him: If thus be the will of God that I continue in the plague all the time of my life until I die, I will not rest from blessing the Lord God, and I shall receive the greater reward. For, I know that the sufferings of this world are nought compared with the refreshment that is thereafter; therefore,

³ The MS has *scm*.

refrigerium quod est postea: propter quod beatus es tu, Paule, et beata gens que crediderit per te. blessed are you, Paul, and blessed is the people that has believed by your means.”

Visio Pavli 50

Adhuc eo loquente, uenit alius clamans a longe et dicens: Beatus es tu, Paule, et ego beatus quia uidi te dilectum domino. Et interrogauit angelum: Quis est hic, domine? Et respondens dicit mihi: Haec est Noe in tempore diluuii. Et statim salutauimus uos alterutrum: gaudens autem ualde dixit mihi: Tu es Paulus dilectissimus dei. Et ego interrogauit eum: Tu quis es? Et dixit: Ego sum Noe qui fui in tempore diluuii. Dico autem tibi, Paule, quia .c. annos feci operans archam, non exuens tunicam quam uestiebar, et non tundi comam capitis mei. Adhuc quoque continenciam studui¹ non propinquans mulieri propriae: in illis .c. annis non creuit capillus capitis mei in magnitudinem neque insordidate sunt uestes meae: et deprecatus sum homines tempore illo dicens²: Penitemini, ueniet enim diluuium aquarum super uos. Ipsi autem inridebant me et subsanabantur uerba mea; et iterum dicebant mihi: Sed tempus hoc est eorum qui possunt ludere et peccare libenter uolentes cui possibile est fornicari non pauca: deus enim hoc non aspicit et non agnoscit que agunt<ur> a nobis omnibus et prorsus non est aque dilunium ueniens in hunc mundum: et non cessauerunt a peccatis quoadusque deus deleteret hominem carnem que abuit spiritum uitae in semetipsum. Cognosce autem quia deus plus diligit

REV. PAUL 50

While he yet spoke, there came another crying out from afar off and saying, "Blessed are you, Paul, and blessed am I that have seen you the beloved of the Lord." And I asked the angel, "Who is this, Lord?" And he answered and said to me, "This is Noe of the days of the flood." And, straight away, we greeted one another, and he, rejoicing greatly, said to me, "You are Paul the best beloved of God." And I asked him, "Who are you?" And he said, "I am Noe that was in the days of the flood; but I say to you, Paul, that I spent a hundred years making the ark, not putting off the coat that I wore, and I did not shave the hair of my head. Furthermore, I kept continence, not coming near my own wife and, in those hundred years, the hair of my head grew not in greatness, neither was my raiment soiled. And I besought men at that time, saying: Repent! For, a flood of waters comes upon you. But they mocked me and derided my words; and again they said to me: This is the time of them that would play and sin as much as they will, that have leave to fornicate not a little;³ for, God looks not on these things, neither knows what is done of us men; and, moreover, there is no flood of waters coming on this world. And they did not cease from their sins until God blotted out all flesh that had the breath of life in it. But know that God loves one righteous man more than all the world

REV. PAUL 50

¹ The MS has *studii*.

² The MS has *dicentes*.

³ The *Latin text* is here confused and other versions omit this sentence.

*unum iustum super omnem saeculum impiorum. Ideo
<beatus> es tu, Paule, et beata gens qui crediderit per te.*

of the wicked. Therefore, blessed are you, O Paul, and blessed is the people that has believed by your means.”

Visio Pavli 51

Et conuertens uidi alios iustos a longe uenientes, <et> interrogauit angelum: Qui sunt ii, domine? Et respondit mihi: Ii sunt Elias et Elyseus. Et salutauerunt me; et dixi eis: Qui estis uos? Et respondit unus ex is et dixit: Ego sum Elyas propheta dei; ego sum Elyas qui horauit, et propter uerbum smeum non pluit celum annis tribus et mensibus ·vi· propter iniusticias hominum. Iustus deus et uerax, qui facit uoluntatem famulorum suorum: sepe etenim angeli deprecati sunt dominum propter pluuiam, et dixit: Pacienter agite quoadusque seruus meus Elyas horet et precetur propter hoc, et ego mitam pluuiam super terram.

EXPLICIT VISIO SANCTI PAVLI

REV. PAUL 51

And I turned myself and saw other righteous ones coming from afar off, and I asked the angel, "Who are these, Lord?" And he answered me, "These are Elias and Eliseus." And they greeted me, and I said to them, "Who are you?" And one of them answered and said, "I am Elias the prophet of God. I am Elias that prayed and, because of my word, the heaven rained not for three years and six months, because of the iniquities of men. Righteous and true is God, who does the will of his servants; for oftentimes the angels besought the Lord for rain, and he said: Be patient until my servant Elias prays and entreats for this, and I will send rain upon the earth."

HERE ENDS THE VISION OF ST PAUL ¹

REV. PAUL 51

¹ The Syriac text adds: *And he gave not, until I called upon him again; then he gave to them. But blessed are you, O Paul, that your generation and those you teach are the sons of the kingdom. And know, O Paul, that every man who believes through you has a great blessing, and a blessing is reserved for him. Then he departed from me. And the angel who was with me led me forth, and said to me: Lo, to you is given this mystery and revelation; as you please, make it known to the sons of men. And I, Paul, returned to myself, and I knew all that I had seen; and in life I had not rest that I might reveal this mystery, but I wrote it and deposited it under the ground and the foundations of the house of a certain faithful man with whom I used to be in Tarsus a city of Cilicia. And, when I was released from this life of time, and stood before my Lord, thus said he to me: Paul, have we shown all these things unto you that you shouldst deposit them under the foundations of a house. Then send and disclose concerning this revelation, that men may read it and turn to the way of truth, that they also may not come to these bitter torments. And thus was this revelation discovered.*